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# PURITY AND MATURITY

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# PURITY

AND

# MATURITY

BY

REV. J. A. WOOD,

Author of "PERFECT LOVE."

*See and ask for the old paths, where is the good way, and walk therein, and ye shall find rest to your souls.*—BIBLE.

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# CONTENTS.


Page

*INTRODUCTION* . . . . . 9

## CHAPTER I.

### CHRISTIAN PURITY.

PURITY A STATE OR QUALITY OF BEING . . . . . 23
BISHOP FOSTER ON SIN AND DEPRAVITY . . . . . 24
HOLINESS AN UNCOMPOUNDED ELEMENT OR QUALITY . . . . . 24
DR. CHALMERS ON PURITY. BISHOP FOSTER ON STATES AND TEMPERS 25
PURITY IMPLIES ENTIRETY OR COMPLETENESS . . . . . 25
HOLINESS NOT EXPRESSIVE OF ADVANCING PROCESSES . . . . 25
NO ABSOLUTE PERFECTION EXCEPT IN GOD . . . . . 26
CHRISTIAN PURITY DEFINED . . . . . 26
THE ENTIRELY SANCTIFIED PERFECT IN THE SENSE OF PURITY . . 26
BISHOP FOSTER ON THE ELEMENTS OF HOLINESS IN THE REGENERATE . 26
BIBLE TERMS SOMETIMES USED IN AN ACCOMMODATED SENSE . . . 27
NO PERFECTION IN DEGREE EXCEPT IN A RESTRICTED SENSE . . . 27
THERE IS A SENSE IN WHICH ALL CHRISTIANS ARE HOLY AND SANCTIFIED 28
A BIBLICAL DESCRIPTION OF CHRISTIAN PURITY . . . . . 29
PURITY AS A STATE IS RATHER NEGATIVE THAN POSITIVE . . . 29
PURITY THE NEGATIVE AND PERFECT LOVE THE POSITIVE IN FULL SALVATION . . . . . 30
PURITY IS THE SOUL'S HEALTH . . . . . 30
REV. JOHN FLETCHER. REV. RICHARD WATSON . . . . . 31
PURITY CONSISTENT WITH SMALL SPIRITUAL POWER . . . . . 31
THE SOUL CLEANSED IS NOT VACATED . . . . . 31
THE POSITIVE IS INVOLVED IN THE NEGATIVE . . . . . 32
THE POSITIVE VIRTUES ALL IMPARTED IN REGENERATION . . . 32
PURITY REQUISITE TO AN ADMISSION TO HEAVEN . . . . . 33



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## CHAPTER II.

### Theological Authorities.

Page

Purity the Bible Idea and Fact of Holiness . . . . . 34
Rev. John Wesley's Views . . . . . 34
Rev. John Fletcher. Dr. Adam Clarke. Richard Watson . . 35
Rev. Joseph Benson. Bishop Hedding . . . . . 36
Bishops Hamline, Thomson, Clarke, Foster . . . . . 37
Bishop J. T. Peck. Drs. John Dempster, H. Bannister . . . 38
Drs. D. D. Whedon, A. Lowrey, D. W. C. Huntington . . . . 39
Drs. Daniel Curry, L. R. Dunn . . . . . 39
Binney's Compend. Methodist Catechism . . . . . 40
Matthew Henry. Prof. Jacobus. Robert Hall. Dr. John Dick 41
Rev. G. Burder. Albert Barnes. Drs. Watts, Worthington . 42
Drs. Harnock, Beveridge, Norris . . . . . 43
Rev. Dr. Leonard Woods . . . . . 44
Holiness no Exemption from Temptation . . . . . 45
Purity not Incessant Rapture . . . . . 46

## CHAPTER III.

### Scripture Testimony.

The Great Evangelical Fact of Holiness . . . . . 49
Bible Purity Illustrated. Albert Barnes. Richard Watson . 49
Who shall enter Heaven? John Wesley . . . . . 50
Purity by Ablution. By Purgation. By Creation . . . 51
Justification and Regeneration greater than Purification . . 52
Purity Typified by Cleansing with Water . . . . . 53
A Fountain opened for Sin and Uncleanness . . . . . 55
Bishop Simpson at Vineland. Rev. Jas. B. Taylor . . . . 56
The Purified Soul "Whiter than Snow" . . . . . 57
Purity Spiritual Circumcision. Adam Clarke . . . . . 58
Christ the Refiner. The Purified like Refined Gold . . . 59
God will not Accept Corrupt Service . . . . . 61
The Kingdom of God, "Righteousness, Peace, and Joy in the Holy Ghost" . . . . . 62
Purified through the Truth. Rev. John Wesley . . . . 63
Death to Sin illustrated by Mortification . . . . . 65
Destruction of Sin. Life of Righteousness. Rev. Dr. Hodge . 66
Death of Corrupt Nature by Crucifixion. Dr. A. Clarke . . 67
Freedom from Sin the Finished Character of a Christian . . 68
The Author and Price of Personal Holiness . . . . . 69

Page

Our Sanctification God's Will both Permissively and Authoritatively . . . . . 70

Sanctified by the Holy Ghost. The Fire Metaphor . . . . 72

## CHAPTER IV.

### Scripture Testimony.

Confession Precedes Pardon and Purity . . . . . 74

Human Agency in Christian Purity . . . . . 75

Soul and Body both to be Sanctified . . . . . 76

God no Respecter of Persons. Purity by Faith . . . . . 78

Holiness Commanded and Expected . . . . . 79

The Blood of Christ Infinitely Efficacious. Krummacher . . 80

Christ Died to Sanctify his Church . . . . . 82

Sanctification by Faith. Matthew Henry . . . . . 83

The Mighty Efficient Agent. Rev. C. H. Spurgeon . . . . 84

The Infinite Merit of Christ's Blood . . . . . 85

Superiority of Christ over the Levitical Priesthood . . . 86

The New and Living Way . . . . . 87

Christ can Save to the Uttermost . . . . . 88

The Instrument of Purificatron. Matthew Henry . . . . 89

The Fruitful Branch. Rev. John Wesley . . . . . 90

The Heart a Treasury of Good or of Evil . . . . . 92

Love the Substance and Fulfillment of the Law . . . . 93

Christ Divine, therefore able to Save . . . . . 94

Saints Washed in the Blood of Christ . . . . . 95

Christ the Great Physician . . . . . 96

The Scriptures regarding Purity Clear, Definite and Positive . 97

The Bible a plainly written Book . . . . . 98

No Figure or Term used Limits the Cleansing . . . . . 100

## CHAPTER V.

### Regeneration is not Complete Purity.

Regeneration the Commencement of Purification. Mr. Wesley . 102

Depravity not Sin strictly speaking . . . . . 103

Depravity Evil in Nature and Tendency . . . . . 104

The Soul the Seat of Moral Quality. Bishop Foster . . . 104

Regeneration and Entire Sanctification not Identical . . 105

Nature of Regeneration. Dr. John Dick. Bishop Hopkins . 106

Depravity and Holiness Antagonisms, and Moral Opposites . 107

Purity can not be Transmitted. Dr. Curry . . . . . 108

Page

The Testimony of Consciousness Positive and Certain . . . 109
No Combination or Composition of Inbred Sin and Holiness . . 110
They are Antagonisms, Distinct in Nature and Tendency . . 111
Condemnation Consequent only upon Actual Sin . . . . 113
The Zinzendorf and Maxwell Error. Mr. Wesley . . . . 113
The Testimony of Mr. Wesley and John Fletcher . . . . 114
Dr. Adam Clarke. Bishop Hedding. Wm. Bramwell . . . 115
Rev. Dr. Hodge. Dr. N. Bangs. Rev. Wm. McDonald . . . 116
Prof. Upham. Bishop Janes. Drs. Mattison, Curry, Smith . 117
Dr. John Dick. Bishop Thomson. Richard Watson. Dr. Dempster 118
Dr. George Peck. Bishop Foster. Disciplinary Questions . 119
Bishop Hamline. Who have Professed Purity? . . . . . 120
Bishop Asbury's Profession . . . . . 121
Bishop Whatcoat's Profession . . . . . 122
Why so many Lose it? Mr. Wesley . . . . . 123
Purity should be Preached Constantly, Strongly and Explicitly 123
Grace Dominant in Regeneration . . . . . 124
Justification Negatived by Committing Sin . . . . . 125

## CHAPTER VI

### Christian Purity not obtained by Growth in Grace.

Impurity remaining in the Regenerate . . . . . 129
Sin and Depravity not the same. Bishop Foster. Mr. Wesley 130
Depravity Original and Acquired—Inborn and Inbred . . . 131
Guilt involved only when Depravity is yielded to . . . . 131
Growth in Grace may abate its Force . . . . . 132
Depravity not Action or Deed. Bishop Hamline . . . . 133
It can not be Imperceptibly outgrown. Dr. Steele . . . 133
The Subjugation of Depravity is not its Destruction . . . 135
The Soul Passive in Purification. Dr. Steele . . . . . 135
Dr. Hodge. Sanctification not by Moral Culture . . . . 136
Rev. Timothy Merritt on the Gradual Process . . . . . 137
Bishop Foster. Means of Sanctification . . . . . 138
Mr. Wesley. "Second Change" Instantaneous Deliverance . 140
Depravity sometimes a Hidden and often a Latent Evil . . 141
Dr. John Dick. Dr. Steele. Depraved Inclination . . . 142
Purity by Purgation—Ablution—Extermination—Destruction . 143
Growth has no Cleansing Power . . . . . 144
Rev. Wm. Reddy. Weeds in a Garden. Dr. F. G. Hibbard . 145

## CHAPTER VII.

### Christian Purity not obtained by Growth in Grace.

Page
Inbred Sin not Removed in Parts . . . . . 148
Mr. Wesley. "The Seed of all Sin." . . . . . 149
Dr. Steele. Dr. Adam Clarke. Holiness by Gradation . . 150
Purity by Faith. Purity and Impurity Facts of Consciousness 151
Dr. F. Hodgson. Mr. Wesley. Growth in Grace not Enough . 152
Growth a Naturalism. Purity not by Works . . . . . 153
Dr. F. G. Hibbard. Purity Preceded and Followed by a Gradual Work . . . . . 154
Rev. Daniel Wise. Subduing Particular Sins . . . . . 155
Inbred Sin not Improvable. Mr. Wesley . . . . . 156
Growth and Holiness distinct Things. Dr. Clarke . . . 157
Dr. G. Peck. Death of Sin. Life of Righteousness . . . 158
God requires Instant Obedience. Bishop Janes . . . . 160
Conditions of Purity. Meritorious. Instrumental. Proximate 161
Crucifixion. Mortification. Creation. Cleansing the Leper 162
Refining Gold—Leaven. Ablution. Bishop Peck at Round Lake 163
Dr. Nathan Bangs. A Great Mistake. Dr. A. Clarke . . 164

## CHAPTER VIII.

### Christian Purity not obtained by Growth in Grace.

Believers Purified at all Periods after Regeneration . . . 166
Bishop Foster. Mrs. Hester Ann Rogers . . . . . 167
Dr. F. G. Hibbard. Cleansing Baptism. Testimony . . . 168
Definite Experience of Purity. Three Things Prominent . . 169
Mr. Wesley. London Witnesses. Bishop Janes on Testimony . 170
Rev. H. Boehm. Bishop Asbury. Pentecost . . . . . 171
Bishop Thomson. Faith for Purity . . . . . 173
Analogy between Regeneration and Entire Sanctification . 174
Purification by Faith. Dr. Fuller. Bishop Janes . . . 175
Dr. McCabe. Consecration a Condition of Faith . . . . 176
The Great Battle-Cry of Methodism . . . . . 177
Dr. F. G. Hibbard. Purity Instantaneous . . . . . 179
Israelites Crossing Jordan. Death Instantaneous . . . . 180
Illustrations. Vegetable Kingdom. Leaven . . . . . 182
A Misstatement Corrected . . . . . 183
Pardon. Life. Adoption. Purity Instantaneous and Supernatural . . . . . 185

## CHAPTER IX.

### Christian Maturity.

Page

Life. Purity. Maturity. Dr. Nast . . . . . 186
Steps of Preparation. No Growth from Vice to Virtue . . 187
Maturity Gradual. Mushroom Growth . . . . . 188
Rev. L. R. Dunn. Pure but Immature . . . . . 189
No one Born into Maturity. Bishop Foster . . . . . 190
An Apple Tree. Mr. Wesley's Definition . . . . . 191
Dr. Dempster. Bishop Foster. "Rooted and Grounded in Love" 192
Bishop Hamline. Millions Die Immature . . . . . 193
Important Distinctions. Maturation. Total Depravity . . 194
A Garden—A Tree Pruned and Cleansed of Worms and Insects . 195
"Little Children." "Young Men." "Fathers." . . . . 196
Not to Progress is to Regress. Intermingling Tares . . . 197
Dr. F. G. Hibbard. Unobstructed Growth . . . . . 198
The Positive Enlightenment, Endowment and Adornment . . 199
After Purification, Growth Rapid, Uniform and Solid . . . 200

## CHAPTER X.

### Results of Purity, or of its Neglect.

Purity Spiritual Freedom . . . . . 201
Internal Foes most Troublesome and Dangerous . . . . . 202
The Fountain open. All may Come . . . . . 203
Neglecting Holiness Disobedience to God . . . . . 203
Mr. Wesley. Bishop Foster. Dr. D. W. C. Huntington . . 204
Dr. John Dempster. Bishop Peck. Dr. Stephen Olin . . . 205
A Mistake. A Great Danger. An Objection . . . . . 206
Spurious Holiness. Human Activities . . . . . 207
Moral Phenomena Proclaim Moral State . . . . . 208
Dr. L. T. Townsend. Bishop Hedding . . . . . 208
Purity Establishes Believers. Clear Spiritual Vision . . 209
Purity gives Weight and Spiritual Power. Bishop Simpson . 210
A Pure Heart will Sanctify the Tongue . . . . . 211
The Great Problem with Many . . . . . 214
Purity will Cure Vacillation . . . . . 217
Dr. F. G. Hibbard . . . . . 218

## CHAPTER XI.

A SYNOPSIS . . . . . 219—229

CONCLUSION . . . . . 230

# INTRODUCTION.

THIS book has been written with much solicitude, not from any doubts regarding the subject of which it treats; but from its practical importance, and the fact that there exists such a diversity of views concerning it.

While the experience of purity is sweet, and reasonably plain to those who enjoy it,—as much so as regenerating grace: to write of it, so as to make it plain to those who have not experienced it; useful to those who are seeking it; effective in removing prejudice against it, and harmful errors regarding it, is not an easy task.

"PERFECT LOVE" was written sixteen years since, two years after the precious Saviour fully cleansed my heart: this is written after much more time for reflection, prayerful study, and the careful examination of every thing available on the subject.

I am very willing to admit, CHRISTIAN PURITY is a SPECIALTY with me, and has been for nearly twenty years. As much so, perhaps, as Sabbath

School work with Dr. Vincent, Church Extension with Dr. Kynett, or, any other *specialist* in the Church.

I believe Christian holiness, in its true evangelical sense, should be the GREAT SPECIALTY of the whole Church;—that she ought to give great prominence to it, as the "central idea" of the Gospel.

It is believed, if some of our very learned ministers would give more attention to Christian Purity, and less to some other *specialties*, which appear to consume their attention; this subject would be relieved of much harm in their unhappy presentations of it.

Even, great and learned men can not be supposed to know every thing, nor is it given to any one man to excel in every thing. It is a mistaken idea, that large ability and much learning exempt men from making great mistakes. Many, who have been regarded by the world as profoundly learned, and were so in some things, have made some of the most shameful blunders, of which humanity has been the victim.

In the preparation of this work, I have written for serious and earnest minds, to whom sin has become hateful, and holiness attractive; who always regard the practical side of this subject, as of the highest importance.

It has not been my design to present any novel notions, but to clearly state, guard, and defend what has been taught for centuries; though often mixed with much error. I have not written, so much, for the learnedly critical, as for the common mass of Christian believers, many of whom appear perplexed and mystified on this plain and intelligible subject.

Experience is worth more than theory. The heart illuminated by the Spirit, is usually truer and safer as a guide through the entangled difficulties of life, than the head. And the soul in earnest for *purity*, will regard the plain teachings of the Bible, rather than his own or others' theories. To this fountain of truth he will find his way,—open the volume, read the promises, seek divine aid, and learn by experience, that whosoever doeth His will "*shall know of the doctrine.*"

The Church has always prospered in her great work of soul saving, proportionate to adherence to the Bible in her teachings. An appeal to human philosophy has usually interrupted her work, and left her bleeding. The philosophy of Christian purity we do not attempt to teach. *The metaphysical nature of regeneration* is left a mystery in God's word; the same is true of entire sanctification. It is no province of philosophy or theology to explain these mysteries.

To those who have experienced purity, it is no greater mystery than *regeneration;* neither is it removed any further away from the laws of human thought, but is as plain as any other fact of consciousness.

We use Bible terms and Bible figures in their commonly received sense. The Bible, I take it, is written for the common people, and is a common sense book. We are aware, some object to the terms we use, as too physical to be predicated of the soul. We cannot speak of spiritual things without using terms, which *primarily* relate to material things.

The terms used are physical, as no others are appropriate, and because nearly all of them are given by Inspiration, as expressive of the work of the Holy Spirit in our salvation.

The Bible terms and figures are very expressive, and God uses them in their common, every day sense, as used among men.

While the infinite God "is a Spirit," he speaks to us of "*the* EYES *of the Lord,*" and of "*the* ARM *of the Lord,*" and the like, to give to us the idea that he sees and has strength; yet we do not suppose that he has a material body with eyes and arms.

There is no necessity of mistaking their meaning. They are significantly expressive of the moral state required, and the work wrought, as a "*washing,*"

"*purging*," "*cleansing*," "*mortification*," "*crucifixion*," and the like.

While we have no blind devotion to any special phraseology, we dare not abandon or repudiate Scripture terms standing forth so prominently in God's word. It is reasonable to suppose the Holy Ghost has given the best terms expressive of his own work; and we can not, to please men, or to harmonize with their philosophy, relinquish terms sanctioned and given by God himself.

Names are signs of things, and wherever there is a Bible name used, there is a thing signified by that name. To say there is no process, or state indicated by the terms — "*cleansed*," "*purged*," "*washed*," "*crucified*;" or "*holiness*," "*perfection*," "*pureness*," "*sanctification*," and "*purity*," is not only to contradict the Saviour; but, to pour contempt upon the Holy Ghost, by whose immediate inspiration these names were given.

If these names do not imply a real work of God, and an attainable religious experience; what better is the Bible than a Pagan Legend, which treats of imaginary things as if they were positive realities?

As rational creatures, we desire to understand the experience of our hearts; and the state which through grace, we *have* obtained, or *may* obtain. If true views are not apprehended, and correct ones

adopted, false theories will be; and false views often have a pernicious effect.

Definiteness and clearness in religious teaching and experience, are of the utmost importance. It is to be feared the day of reckoning will disclose the solemn fact, that millions failed to be *pure in heart*, because of the *vague* and *indefinite* teachings of those who were over them in the Lord.

Multiplied thousands are battling year after year with their inbred corruptions; who, if they had been properly instructed and guided, would long since have been washed in the blood of Christ, and now living in established holiness.

Where will the severest responsibility rest for the mixed moral state of vast numbers of partially purified believers in the Church of God; but upon the *equivocal*, *indefinite*, and *but partially sanctified* teachers; who like Caleb and Joshua, should be the leaders of the people out of their wilderness state into the goodly land of their spiritual Canaan?

Ancient Israel entered not in because of unbelief, and the disbelieving, distrustful spies ministered to it, and God smote them dead on the spot.

What blessed results would be witnessed, if like Caleb and Joshua, every Christian minister would go into the good land himself, and courageously and faithfully say,—"We are well able to go up and

possess the good land," and thus lead the dear people of God into the fountain of cleansing!

A congregation will usually follow its leader, whether to the heights of spiritual enjoyment, or into the depths of formalism. Great reformations, and great defections have usually come by the ministry.

It is sad to contemplate the responsibility of those who give the Gospel trump an uncertain sound; and by vague generalities, make the whole subject of Christian purity fearfully indefinite.

God, at infinite pains and precision, has set forth with the utmost definiteness, the privileges and duties of Gospel salvation. *Pardon*, *adoption*, *regeneration*, and *entire sanctification*, are *specific* and *definite*.

The experience of the Christian Church has demonstrated, that, when the Gospel is preached to sinners in an *indefinite* and *general* way, only urging men to live sober, moral and exemplary lives, without setting before them the clearly defined, distinct blessings of justification, adoption, and regeneration, it has never resulted in any marked or decided success. This is seen in the whole history of Unitarianism in this country, and German Rationalism in Europe.

The opposite is seen in all evangelical Churches, and especially in the history of Methodism. Mr.

Wesley saw this, and said:—"*Generally, wherever the Gospel is preached in a clear and Scriptural manner, more than ninety-nine in a hundred do know the exact time when they are justified.*"

The same general fact is true in the preaching of Christian purity. Many present this subject only in an *indefinite* and *general way*, which neither provokes opposition to it, nor leads anybody to seek and obtain it.

*Indefinite teaching of purity never leads to definite or positive experience of purity.*

Hence it is, that many ministers do not witness a clear and distinct case of entire sanctification during years of ministerial work. They witness the legitimate results of preaching purity indistinctly and indefinitely, more or less—an *uncertain and dissatisfied religious condition of those under their ministry.*

This subject is the most important which can engage our attention, as it deeply concerns our peace and usefulness, and our preparation for death and eternity. Many place the standard of Scriptural holiness much higher than the Bible. If they do not get it up to absolute perfection, they make it a degree of *development* and *maturity* almost angelic. Such will talk about this "high state of grace," and "I can never climb so high," and "If I get it I can never keep it."

We understand *simple purity*, as not a high state of grace, when compared with the *privileges* and *possibilities* in the divine life. Purity is only the *base*, the *substratum* of a grand Christian life, and the present duty and privilege of all Christians. "With me (said the saintly Fletcher) it is a small thing to be cleansed from all sin; but O! to be filled with all the fulness of God."

The greater part of our growth in grace, and advancement in the divine life, should be subsequent to our entire sanctification; as has been the case with many of the best men and women in the Church of God.

We have been pained to find so much misapprehension on this plain subject; that some of our ministers confound it with regeneration, and others with maturity; while many practically ignore it, after having declared before God, and whole conferences, that they expected to be made perfect in love in this life. But, in this world, every Christian doctrine has been perverted. No fact in history is more clear than this; and it forms one of the most powerful proofs of human depravity.

When we consider how every Bible doctrine has been abused, it may not be expected that the doctrine of Christian purity will escape perversion, misapprehension, and dispute.

We are well aware of the bitter prejudice, apparent blindness, and mistaken notions of many of the opponents of this precious grace. Respecting the captiousness sometimes seen, and the unhandsome flings made regarding it, we have nothing to say.

We have aimed at clear and distinct teaching, not philosophical, but evangelical and practical; and trust we have been able to avoid many mistakes and dangers, while keeping the plain distinctions between *regeneration*, *purity*, and *maturity* before the mind.

We profess no exemption from errors of taste, judgment, memory, or manner; and have deeply felt our inability, and our liability to mistake; and expect our views to stand on their own intrinsic merits, or otherwise, as they are seen to agree with the infallible Word. The subject has been examined with candor, diligence, and care, and with much prayer.

We acknowledge some repetition, which has been difficult to avoid, and confine ourselves closely to the subject; but writing for the common mind, this may be useful rather than otherwise.

I make no claim to originality. I have gathered truth from every available source; and when I could state a sentiment, or proposition, with more precision and plainness in the language of another, I have not

hesitated to do so. *The italics in many of the quotations are my own.*

The quotations made are numerous, but they are short, pertinent, and corroborative, and constitute a valuable part of the book. They are scattered through hundreds of volumes, many of which our readers will never see; having neither money to purchase nor time to read.

No writer has been misquoted or perverted knowingly. If it be said, some of the authors quoted teach sentiments contrary to the quotations given, and to the doctrines of this book, we have only to say: their quotations are correctly given, and if their writings do not harmonize, the responsibility is not ours.

It is clear that the times in which we live call for a great revival of personal holiness in the Christian Church. The necessity of this thousands feel; and thousands more are praying for it God is moving mightily upon the hearts of his people in all lands; and his children should shake themselves from indifference and lethargy, and as workers together with Christ, "arise and shine," and move on in holy triumph, evangelizing this world to God.

I confess, while I rejoice that this doctrine and experience is becoming more and more the doctrine of the universal Church, I am nevertheless jealous for

our own loved communion, (with a Godly jealousy, I trust), lest by neglect, unbelief, inactivity, or silence upon this most precious subject, we, who have led the way, and borne a consistent and worthy testimony to the *possibility* and *practicability* of purity in this life, should be outstripped by sister Churches, and it should be said—"*The last shall be first, and the first last.*"

Clear and distinct teaching of the doctrine and experience of holiness, has always been the *peculiar* and *distinctive* feature of Methodism. While it has been held with some clearness and accuracy, it has never been the distinguishing tenet of any other sect.

"Knowing exactly what I say (says the learned Dr. John M'Clintock, in his Centenary Address), and taking the full responsibility of it, I repeat, we are the only Church in history, from the Apostles' time until now, that has put forth as its very elemental thought the great, central, pervading idea of the whole book of God from the beginning to the end—the holiness of the human soul, heart, mind, and will. . . . . It may be called fanaticism; but, dear friends, this is our *mission*. IF WE KEEP TO THAT, THE NEXT CENTURY IS OURS; if we keep to that, the triumphs of the next century shall throw those that are past far in the shade. . . . . There is our mission, there is our glory, there is our power,

and there shall be the ground of our triumph! GOD KEEP US TRUE!"

O! that our twelve Methodist Bishops, our twelve thousand travelling preachers, our fifty thousand class-leaders, and all our thirteen hundred thousand Church members, would respond — AMEN! and AMEN!!

And why should they not? This is the very doctrine which has always distinguished the theological literature of Methodism; which has been most powerfully proclaimed from her pulpits, and most beautifully illustrated in the useful lives of many of her members.

It was this precious grace which developed the consecrated, lovely, and useful life of the sainted PHOEBE PALMER; and made her an evangel of light and love to thousands, and tens of thousands, on both sides of the Atlantic. With her the doctrine and experience of holiness was first, midst, last, and always; and her spirit was fragrant with its sweetness and power. She believed it, and published it; she professed it, and enjoyed it; and lived and died in its inspiring triumphs.

The same was true in the experience, life, and death of our precious sainted brothers, ALFRED COOKMAN, R. V. LAWRENCE, and GEORGE C. WELLS, so recently among us,— whose sympathies,

earnest efforts and useful lives were consecrated to, and greatly blest of God in the promotion of Christian purity.

I commit this volume to the public, with the prayer that it may do good, and no harm; treating, as it does of the most important subject which can come before the human mind. I have abundant occasion for gratitude for the manner in which "Perfect Love" has been received, and for the kindly notices of it by the religious press, while twenty-four thousand copies have been scattered among the people. I trust this volume will be helpful to many who are seeking light, and are anxious to love God *with a pure heart fervently*.

THE AUTHOR.

BALTIMORE.

# PURITY AND MATURITY.

## CHAPTER I.

### CHRISTIAN PURITY.

CHRISTIAN PURITY is the great, prominent thought and fact of human salvation in the Bible. There is none more so, or equally so, except, perhaps, pardon.

The heart, or soul, which is our spiritual being, is the fountain or foundation from which all conscious voluntary exercises proceed; and *purity* or *impurity* preceding these exercises or actions, determines their moral character. A pure heart is one "cleansed from all sin," hence it is morally "*clean*," *unmixed*, *untarnished*,—*free from all pollution*.

The heart is the soul, or that which *thinks* and *feels*, *knows* and *loves*, and *wills* and *acts*. A pure heart is a pure soul — a pure man — a pure Christian.

Hence, purity is a *state* or *quality* of being. It is the inversion of our sinful moral nature,— freedom "from all filthiness of flesh and spirit." It does not

consist so much in a repetition of good acts, as in a moral condition of the soul from which all good actions proceed; as depravity, or inbred sin, does not consist so much in vicious acts or habits, as in a state or quality which occasions those acts or habits.

Bishop Foster says, sin and depravity "are distinct the one from the other: since the depravity may exist without the act, and may be increased by the act, and the carnality may exist without the separate transgression to which it prompts, and is alleged to exist prior to the transgression."—*Christian Purity*, p. 121.

Holiness, like truth, is a simple, uncompounded element or quality, and continues unchangeably the same at all times, and under all circumstances. It can never be made any thing else in its *essential nature;* being the absence of all moral iniquity, in whomsoever and whatever it is predicated of, in God, angels, or men.

It is a pure nature, giving character and sweetness to our affections and activities — purity in the heart flowing through the life. It is not holy actions, primarily, which make a man holy, but a holy heart which makes the actions holy; as a pure heart must be the source or foundation of all pure passions, appetites, and activities. "A good man out of the *good treasure of the heart* bringeth forth good things: and

an evil man out of the *evil treasure* bringeth forth evil things."

The *treasure* in a "good man" is *holiness* or the "*divine nature.*" The *treasure* of an "evil man" is the "*carnal mind*" which is enmity against God. The Apostle says that Christians are "partakers of the *divine nature,* having escaped the *corruption* that is in the world *through lust.*" "The *end* of the commandment is, CHARITY OUT OF A PURE HEART."

Rev. Dr. Chalmers says, "It is not purity of action that we contend for, it is exalted purity of heart."

"Habits (says Bishop Foster) merely express back-lying *states* and *tempers.* When these are corrected or removed, the habits have no cause for their existence."—*Christian Purity,* p. 347.

Purity or holiness significant of quality, implies *entirety.* It does not mean a mixture of purity and pollution, partly clean and partly defiled. He who is pardoned is fully pardoned, for all guilt is forgiven; and he who is "cleansed" is entirely pure, is "clean," free from "all iniquity," "all unrighteousness," "all sin," "holy and without blame." Verily, "*The blood of Jesus Christ his son, cleanseth us from all sin.*"

Holiness is expressive, not of an advancing process of growth, but of moral quality; and has respect mainly to *kind* or *quality,* rather than to *degree.*

In *degree*, there is no absolute perfection in holiness, except in the infinite God. "HOLY, HOLY, HOLY, IS THE LORD GOD ALMIGHTY!" With Him, holiness is *underived, unchangeable, unlimited,* and *infinitely glorious* — the *model* and *source* of all holiness — "BE YE HOLY FOR I AM HOLY."

The sense in which the entirely sanctified soul is made *perfect* or *complete*, is in *purity*, which is the same in its essential nature in God, angels, and men.

A thing may be said to be perfect when it possesses all the properties or qualities which are essential to its nature. The fruits of the Spirit are perfect when they exist in the soul in exclusion of every *opposing principle*, every *contrary temper* — perfect in *quality*. Faith is perfect when it is free from unbelief; love is perfect when it is free from all its opposites; patience is perfect when it excludes all impatience.

CHRISTIAN PURITY, IN ITS PROPER AND EVANGELICAL SENSE, IS THAT STATE OF HEART, IN WHICH ALL THE VIRTUES COMPOSING A REAL CHRISTIAN, EXIST IN THIS SIMPLE AND UNMIXED STATE.

"When a soul is regenerated, (says Bishop Foster), all the elements of holiness are imparted to it, or all the graces are implanted in it, *in complete number*, and the *perfection of these graces is entire sanctification.*"—*Christian Purity*, p. 109.

The terms perfection and holiness, significant of *completeness* or *entirety*, are proper to this state; but are not, strictly speaking, when used in respect to growth and development, which are always incomplete and indefinite. Perfection in one respect, and imperfection in another, may consistently meet in the same person; as he may be perfect in one sense, while imperfect in another.

These terms are sometimes used in the Scriptures in an *accommodated sense;* as applied to an advanced religious life, or to a developed condition of spiritual manhood, having regard to *growth* and *maturity*. The use of terms in an accommodated sense is not uncommon in the Bible, being occasioned by the poverty of language.

The Christian graces, love, faith, peace, gentleness, meekness, and the like, existing without alloy in the purified heart, may become so established, enlarged, and matured by growth and development as to constitute us "fathers" or "mothers in Israel."

There may be a high degree of advancement in love, knowledge, and power; but to think of becoming *perfect in degree*, except in a restricted sense, is forever out of the question.

The human soul saved of God, is capable of indefinite and unlimited development. There being no limits to the improvability of the soul, Christian

Perfection can be asserted of it only *relatively;* and we teach only a *relative* CHRISTIAN *Perfection,* modified by the capacity and capabilities of the soul.

There is a sense in which merely justified believers — all Christians are denominated in the Scriptures, *holy* and *sanctified,* and these terms are occasionally applied to them. This is very reasonable. All Christians are *legally holy,* being set apart for the service and worship of God. All Christians are holy in a *general sense* as compared with their former condition, in their relation to God and his Church. All Christians are holy in a *figurative acceptation,* as one thing is put for another, or a part for the whole, which is often done in the Bible: also, because all Christians are regenerated, which is *holiness begun— incipient sanctification.*

The principal and great fact in Christian holiness is that of *purity* — freedom from the pollution of sin; and identifying and confounding Christian *purity* with *maturity,* so common with many writers, is the occasion of this volume.

When the "blood of Jesus Christ" "cleanseth from all sin," all that corruption which the Church of England calls "original, or birth sin, which is the fault or corruption of the nature of every man, whereby he is very far gone from original righteousness," is totally destroyed, *the soul is pure.* Then,

where there is pure love, there is no anger or malice; where there is pure humility, pride is extinct; where there is pure patience, impatience and fretfulness are not found; and where there is pure meekness all wrath and bitterness are excluded.

This I understand to be the state of that Christian who is made "perfect in love," (I. John iv. 17), who is "pure in heart," (Matt. v. 8), who is "cleansed from all sin," (I. John i. 9), who is "without spot," (Eph. v. 27), who is "cleansed from all filthiness of flesh and spirit," (II. Cor. vii. 1), who has thus "perfected holiness in the fear of God," (*ibid.*); according to the word of God, as interpreted by orthodox theologians generally, and by Methodist divines in particular.

He is a perfect Christian in whose heart grace has wrought the extirpation of all that is opposed to grace — *he, who has a pure heart.*

Purity as a *state,* is rather *negative* than *positive,* being freedom from all sin. The idea of purifying is that of the removal of something, *i. e.* impurity from the soul; rather than the introduction of anything into the soul. Holiness is the *negation* of depravity, the cleansed state — freedom from "all unrighteousness,"— SPIRITUAL LIFE IN "A PURE HEART."

Dr. Steele says in *Love Enthroned,* page 39:

"Hence the *coup de grace*, the death-blow which ends the war of love against sin, is a *negative* and *limited* work, to be followed by a work *positive* and *unlimited*. The first is the removal of all impurity, whether inherent or acquired; the second is being 'filled with all the fulness of God.'"

As purity is the *negative* part of full salvation, perfect love is the *positive*. These blessings, the negative and the positive, are concomitant, and enter into the experience of the same person at the same time. To be "free from sin," is to be "perfect in love."

Purity is the soul's *health*. It is being *morally well*. But what is health? It is the absence of disease. Purity is the absence of sin. It is a negative state, just as health is a negative state. Physical health does not consist in the size, or weight, or strength, or the beauty of the body; but in its freedom from disease. The items named may be connected with health, but they do not constitute its identity.

Purity is not the capacity, or strength, or development of the soul, but its freedom from sin. These items may be associated with purity, but they do not constitute its identity.

"And, that of consequence (says Mr. Fletcher), it is a personal perfection, as much *inherent* in us, and

yet as much derived from him (Christ), and dependent upon him, as the perfection of our *bodily health.* The chief difference consisting in this, that the perfection of our health comes to us from God in Christ, as the God of *nature;* whereas our Christian Perfection comes to us from God in Christ, as the *God of grace."—Last Check.*

Personal purity, or spiritual health, may consist with comparatively small spiritual power, perfect in *quality,* but quite limited in *quantity,* though *proportionate to capacity.*

"Thousands of God's moral vessels (says Mr. Fletcher), which are perfect in their place and in their degree, and as such adorn God's universal temple, fall short of each other's perfection; *without being sinfully imperfect* on that account. When differences are *natural* and not *moral,* if we call them sin, in many cases we charge God with the creation of sin."—*Last Check.*

The idea of purity is not so much what is in the soul, as what is not in it,—"*cleansed from all sin.*" Of course, impurity is only removed from the soul by the positive presence and power of the Holy Ghost working in it. Rev. Richard Watson says,—"The absence of all evil is necessarily the presence of all good." When the soul is cleansed, it is not *vacated.* All the graces of the Spirit remain in it.

These *positive virtues*, perfect in *number*, were all imparted to the soul in regeneration; and the *cleansing* — the negative implies the positive, for when remaining impurity is removed, these graces remain, existing in simplicity, *perfect in quality*.

It is thus, the positive is implied in the negative. When all impurity is removed, purity is inevitable, as the sequence. As when all unbelief is destroyed, then faith is exclusive. When all hatred is cast out, love must be perfect. Hence, there is a *positive* inseparable from the negative, and the negative involves the positive. In purification there is both a *killing*, and a *quickening* power. That which is holy, by necessity excludes that which is unholy.

We are saved from sin or depravity by the Holy Spirit of God, which in purification takes, and remains in full possession of the heart. Then, after the negative work, the cleansing has been performed, and the soul is clean, it will constantly need the positive part of the glorious work and energy of the Holy Spirit in *a life of holiness*.

We know that the term holiness is sometimes used metonymically, to signify a positive state, as loving God with all the heart, and possessing all the Christian virtues; and yet, holiness strictly speaking is but a negative state or blessing, consisting of the purification of our nature from "all uncleanness."

It is written,—"Holiness, without which (*purity*) no man shall see the Lord." This passage declares that a certain moral *quality* (purity) is requisite to admission into heaven. It will not be claimed, that beyond being "cleansed from all unrighteousness," which is purity, there must be growth, expansion, and development of the graces of the Spirit, or we cannot see God, or go to heaven.

It is important to keep the negative aspect, the simple idea of *purity* — cleanliness, before the mind, that being the Bible fact in purification: a work which is of the nature of *deliverance* and *extermination* — *an interior cleansing from all unlikeness to God*

## CHAPTER II.

### Theological Authorities.

TO be cleansed from all *depravity*, or *inbred sin*, as it is usually called, we understand to be the Bible idea and fact of Christian purity. We ask the reader's careful attention to the quotations following, as given in proof of this position. They will be seen to harmonize, and are an essential unit on this subject.

Mr. Wesley's views are scattered all through his writings. The following paragraphs from his works, present them:—"Certainly sanctification, (in the proper sense) is an *instantaneous deliverance from all sin*," vol 7, p. 717. "Cleansed from all inbred pollution."—"Nothing in the soul but pure love alone."—"The evil nature, the body of sin destroyed."—"To perfect health restored."—"To sin entirely dead."—"A clean heart."—"Rooting out the seed of sin."—"A heart entirely pure."—"Delivered from the root of bitterness."—"The second blessing."—"Destruction of the roots of sin in a moment."—"The soul pure from every spot, clean from all unrighteousness."—"Nature entirely

changed."—"Nothing higher than pure love."—"Full salvation *now* by simple faith."

These and a thousand more like them are scattered through all his writings, from 1733 to 1790. Here the reader sees the same terms, figures, and modes of expression used by that great and good man, which we use in this book, and which are in common use in works on this subject.

Rev. John Fletcher, in his *Last Check* says:—"The same Spirit of faith which *initially purifies* our hearts when we cordially believe the pardoning love of God, *completely cleanses them* when we fully believe his *sanctifying love.*"—P. 645.

"But when I speak of the *purification of the heart* (says Dr. Adam Clarke), or doctrine of Christian Perfection, I use *sanctification* in the sense in which it has been generally understood among Methodists."—*Everett's Life of Dr. A. Clarke.* "What then is this complete sanctification? It is the *cleansing* of the blood, that has not been cleansed; it is *washing* the soul of *a true believer from the remains of sin.*"—*Clarke's Theology*, p. 206.

Rev. Richard Watson says, "We have already spoken of justification, adoption, regeneration, and the witness of the Holy Spirit, and we proceed to another AS DISTINCTLY MARKED, and as graciously promised in the Holy Scriptures. This is

*the entire sanctification*, or the *perfected holiness of believers.*" . . . . "*Happily for us, a subject of so great importance* IS NOT INVOLVED IN OBSCURITY."

The reader will note the declaration of Mr. Watson, that this subject is not *involved in obscurity.*

Of the *nature* and extent of Christian purity, Mr. Watson says: "By which can only be meant our *complete deliverance from all* SPIRITUAL POLLUTION, all inward *depravation* of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called 'filthiness of the flesh.'"—*Institutes*, vol. ii., p. 450. In speaking elsewhere of the work of the Holy Ghost in the soul, he says—"Nor terminates his sacred operations till it has *purged from the heart of man all its stains of sin*, all its debasing alloy of earthliness."

Rev. Joseph Benson: "To sanctify you wholly *is to complete the work of purification and renovation begun in your regeneration.*"—*Com.* I. *Thess.* v. 23.

Bishop Hedding says: "The degree of *original sin* which *remains in some believers*, though not a transgression of a known law, is nevertheless sin, and must be removed before one goes to heaven, and *the removal of this evil is what we mean by full sanctification.*" "Regeneration is the beginning of purification. Entire sanctification *is finishing that work.*"—*Sermon.*

Bishop Hamline: "It (regeneration) is a mixed moral state. Sanctification is like weeding the soil, or gathering the tares and burning them, so that *nothing remains to grow there but the good seed.*" . . . . "Entire sanctification removes them — roots them out of the heart, and leaves it a pure moral soil."— *Beauty of Holiness*, p. 264. 1862.

Bishop E. Thomson: "The first *complete step* in salvation, after forgiveness, which pardons past sins, must necessarily be *deliverance from sin;* and the soul that is not saved from sin, is not saved. *The* ROOT *of sin must be extirpated from the heart.*"—Editorial in *Advocate.*

Bishop Clarke says of sanctification —"This meets the essential requirements in order to salvation; *the defilement that unfits for heaven is washed away.*"— *Repository for Holiness*, Jan., 1865.

Bishop Foster says, of the person entirely sanctified, that he is in —"a state in which he will be *entirely free from sin*, properly so called, both *inward* and *outward.*" "The process of this work is in this order: beginning with pardon, by which one aspect of sin, that is actual guilt, is wholly removed, and proceeding in regeneration, by which another kind of sin, that is *depravity, is in part removed, terminating* with *entire sanctification*, by which the remainder of the second kind, or *depravity*, IS ENTIRELY REMOVED."—*Christian Purity*, p. 122.

This statement of Bishop Foster is most admirably expressed, and presents the truth with much clearness. Regeneration removes some sin or pollution, and entire sanctification removes the corruption which remains after regeneration. This will be seen, from the authorities given, to be the Wesleyan idea of entire sanctification.

Bishop J. T. Peck:—"In the merely justified state we are *not entirely pure*, . . . But in the work of *entire sanctification, these impurities are all washed away*, so that we are wholly saved from sin, from its inward pollution." . . . . "Is the preparation for heaven nothing less than perfect holiness — the inward foes not only conquered, but slain and exterminated? We understand it so,— perfect in character, *not in development*."—*Central Idea*, p. 52.

Dr. John Dempster, in an admirable sermon on Christian Perfection before the Biblical Institute, said: "Do you then demand an exact expression of the difference? It is this: the one (regeneration) admits of *controlled tendencies* to sin, the other (entire sanctification) *extirpates those tendencies*. That is, the merely regenerate has *remaining impurity; the fully sanctified has none*."

Rev. Dr. H. Bannister writes of holiness,—"This is being 'cleansed from all sin,' from 'all unrighteousness;' being proportionately holy as God is

holy;" . . . "that is, being entirely devoted to God and *saved from inbred sin.*"—*Guide.* 1867.

Dr. Whedon, in his notes on "Blessed are the pure in heart,"—"Here is a trait of character which God's Spirit can alone produce. *This is sanctification.*"

Rev. Dr. Lowrey: "Entire holiness is *the extermination of all sin from the soul.* It is a pure, unsullied heart; it is 'death to sin,' a 'freedom from sin,' a 'cleansing from all filthiness of the flesh and spirit.'" . . . . "The fountain of thought, affection, desire, and impulse, is pure."—*Positive Theology*, p. 241.

Rev. D. W. C. Huntington, D. D., says: "Entire sanctification is not only a *definite* subject, but an important one. It is not another name for progress, or *some undefined point* in religious improvement; *it is inward purity* — soul harmony — *full salvation.*"—Article in *N. C. Advocate.*

Rev. L. R. Dunn: "It is a separation from everything *vile* and *sinful, unclean*, and *impure;* in a word, *it is separation from sin.*"—*Holiness to the Lord*, p. 57.

Rev. Dr. Curry, in the debate in the New York Preachers' Meeting, said the believing, justified soul seeking purity,—"Looks by simple faith — a faith that recognizes Christ's all-sufficiency,— and which

therefore seeks no kind nor degree of self-sufficiency—a faith wrought in the soul by the Holy Spirit, and asks to be *made clean.* And according to that faith the work is done."

Binney's *Theological Compend* defines holiness as—"That participation of the Divine Nature, which *excludes all original depravity,* or *inbred sin* from the heart." . . . . "Entire sanctification is that act of the Holy Ghost whereby the *justified soul is made holy.*"

The Methodist Catechism teaches us:—"Sanctification is that act of Divine grace whereby we are made holy." Catechism, No. 3, is still more explicit—"What is entire sanctification? The state of being *entirely cleansed from sin,* so as to love God with all our heart and mind, and soul and strength." This catechism is *official;* it was endorsed by the General Conference, after having been revised by Elijah Hedding, Nathan Bangs, Stephen Olin and Joseph Holdich. In these Catechisms of the Methodist Episcopal Church, there is no *want of clearness,* nor is there any *repression of "snake-heads."*

The great American Lexicographer defines sanctification—"The act of making holy, . . . . the *state* of being *thus purified* or *sanctified.*" "To sanctify, (he says,) in a general sense, is to cleanse, purify, or make holy, . . . *to cleanse from corruption, to purify from sin.*"

Matthew Henry says: "True religion consists in *heart purity.* Those who are *inwardly pure,* show themselves to be under the power of pure and undefiled religion. True Christianity lies in the heart, in the purity of the heart, *in the washing of that from wickedness."—Com. on Matt.* v. 8.

Jacobus, in his *Notes on John* xvii. 17: "This term, (sanctify) has the Old Testament sense of setting apart to a sacred service, and the New Testament sense of *spiritual purification."*

Robert Hall,—"Sin is represented in the Scriptures as *defilement, pollution,* and the Holy Ghost is represented as effecting a *purifying process in the soul."—Sermon on Purity.*

Rev. Dr. John Dick, of the Scotch Church, in his *Lectures on Theology,* said,—"When we say, that those who are justified by faith, are also sanctified, our meaning is, that they are *made holy,* not merely by consecration to the service of God, but by the infusion of his grace which *purifies them from the* POLLUTION OF SIN."

"Sanctification (says Dr. Scott, the Commentator) is to have soul, body and spirit, every sense, member, organ, and faculty, COMPLETELY PURIFIED, and devoted to the service of God."

Rev. George Burder, in his *Village Sermons,*—"Holiness is that *purity* of man, in his *nature,* in-

clinations, and actions, which is an imitation and expression of the Divine image."

Rev. Albert Barnes says: "To sanctify means to render *pure*, or *to cleanse from sins*." . . . . "Who seek not only to have the external actions correct, but who desire to be *holy in heart*, and *are so*." . . . "The general meaning is, that in regard to any and every sin of which we may be conscious, there is efficacy in the blood to remove it, and to make us *wholly pure*. There is *no stain*, that the blood of Christ cannot *take it entirely away from the soul*."—*Notes on John* xvii. 17, *Matt.* v. 8, 1. *John* i. 7.

Rev. Dr. Watts, in his work on the *World to Come*, writes on holiness,—"It is not only a conscience purged from the guilt of sin, by the blood of Christ, but a *soul washed also from the defiling power* and *taint* of sin, by the sanctifying Spirit, that is necessary to make us meet for the heavenly inheritance."

Dr. Worthington:—"Whoever loves God above all, and places his chief happiness and delight in him, is *truly holy*, not only will be so as to the effect, but *really is so by the possession of this disposition*. . . . . And when it is *complete and triumphant, entirely free from the mixture of any baser passion*, HE IS PERFECT IN HOLINESS." . . . . "But if, on the one hand, we suppose that *nature* shall by degrees

be so *refined by grace,* as at length to be wholly recovered from its *present disorders;* then all difficulties immediately vanish, and we may easily apprehend what is meant by Christian Perfection in its full extent."—*Worthington on Redemption.*

In Harnock's *Crucified Jesus,* is the following strong and beautiful clause:—"Surely the blood of the Holy Jesus cleanseth from all sins, it 'washes whiter than snow,' Fuller's earth is not to be compared with it, though the sinner wash himself with nitre, and take much soap to purify his soul, yet that will not take away one spot, still his iniquity will be marked before God, but the blood of Christ *will make him clean,* SO CLEAN *that no wrinkle shall appear in him.*"

"To sanctify (says Berridge) in a general sense is to *cleanse, purify* or *make holy.* It is derived from the Latin *sanctus,* holy, and *facio,* to make. In particular, it implies to *cleanse from corruption,* to *purify from sin.*"

In *Norris on the Love of God,* is the following clear and evangelical description of Christian Purity: "And how pure and chaste must that soul be, that is *thoroughly purged* from all created loves, and in whom the love of God *reigns absolute* and *unrivalled, without any mixture or competition.* How secure must he be from sin, when he has not that in him

(inbred sin) which may betray him to it. The tempter may come, but he will find nothing in him to take hold of; the world may spread around about him a poisonous breath, but it will not hurt him, THE VERY CLEANNESS OF HIS CONSTITUTION will guard him from the infection."

Dr. Leonard Woods, of the Andover Theological Seminary, asserts that devout Christians and orthodox divines have in all ages maintained this precious doctrine, and says for himself, that no truth has been more familiar to his mind or more zealously inculcated in his preaching or conversation than, "that the Saviour has made provision for the *entire deliverance of his people from sin;* that the Gospel contains *a remedy for all our spiritual diseases;* that there is a fullness in Christ adequate to supply all our needs."—*Bib. Repos.*, Jan., 1841.

The reader will see that all these quotations, however different their phraseology, are an essential unit: teaching that *purity* is a state of being "*cleansed from all sin;*" that sanctification is a work wrought in the justified believer, begins where regeneration terminates, and is the removal of the inherent corruption, or *natural bias to sin consequent upon the fall of Adam.*

Hence the simply regenerate believer finds in himself the natural propensity to sin, *inherent from*

*the fall*, developing itself in his heart. The blood of our Lord Jesus Christ was shed to cleanse away this *inborn depravity*. These truths lay the base for seeking purity in the blood of Jesus, which "cleanseth from all sin."

Much of the confusion prevalent upon this subject, arises by removing it from the clear grounds of Scripture and common sense, into the dark regions of speculation and imagination. To many it is a dream of *ecstasy*,— of *incessant rapture*, or freedom from *temptation* and *liability to sin*, or exemption from *infirmities* and *error*, or the end of all *progress* and *development*.

Whereas, purity is simply a state which is now possible through grace, and harmonious with all the great facts of fallen human nature and probationship. Sanctification is no more *mystical*, to those who have experienced it, than regeneration. It is no more so than any other experience or state of consciousness.

Though the soul is redeemed, and freed from depravity; it is not on that account freed from trial and temptation, or liability to sin and fall. After the heart is fully cleansed, it is still in a world abounding with evil. It still possesses five senses which are avenues of temptation. Satan still goes about as a roaring lion seeking whom he may devour. Adam and Eve were tempted and fell in Paradise. Even our Holy Saviour was tempted.

If temptation is incompatible with purity, then the blessed Saviour was impure. He was "in all points tempted like as we are, *yet without sin.*" If temptation is incompatible with a *holy nature*, then Adam and Eve were unholy before their fall.

A liability to temptation is an essential condition of probation; and so long as we are in this world, whatever our moral state, we may expect to be tempted. Let it be borne in mind, however, *it is no sin to be tempted*, provided proper caution has been used to avoid *unnecessary occasions of temptation. Sin consists in yielding to temptation.* So long as the soul maintains its integrity, so that temptation finds no sympathy within, no sin is committed, and the soul remains unharmed, no matter how protracted or severe the fiery trial may prove.

As to ecstasy, it is clear that the human mind in its present condition, could not endure *incessant rapture.* Excessive or continuous ecstasy would soon rasp and shatter the nervous system, and be injurious and unhealthful to soul and body. In heaven it will be otherwise, and eternity will be long enough for our enjoyment. We must be satisfied here with *deep, constant "peace like a river."*

Possibly, it may please Christ, that we should have more or less, a mingled cup here,— that we should *suffer with him here, that we may be glorified with him hereafter.*

Reader, be holy! It is your richest inheritance. Young men, be holy! This is your joy, your strength, and your safety. Young ladies, be holy! This is the precious grace you most need. Sunday School Superintendent and Teacher, be holy! How can you do your whole duty without it?

Presbyterians, Baptists, Congregationalists, Lutherans, Episcopalians, and Methodists, LET US ALL BE HOLY; then shall the Protestant Church be mighty through God to the "pulling down of strongholds," and the setting up the Kingdom of Christ in all the Earth.

## CHAPTER III.

### Scripture Testimony.

CHRISTIAN PURITY, as the great evangelical fact of holiness,—the extirpation of *all sin* in principle from the soul, or the absence of all pollution in the heart of a believer, stands forth prominently through all the Scriptures. In this, and the following chapter we shall give a few of the many passages teaching this truth, with brief comments on each. In the expositions given, we acknowledge assistance from Clarke, Benson, Henry, and the principal Biblical expositors of the Church.

1. "Blessed are the pure in heart, for they shall see God."—*Matt.* v. 8.

To be *pure*, is literally to be *clean*, *clear*, and *unmixed*. It is applied in the Scriptures to "linen," to "water," and to "gold." "Pure and white linen" is *untarnished* and *unstained* linen. "Pure water" is that which is *clean* and *clear*. "Pure gold" is that which is *unmixed* and without alloy.—*Heb.* x. 22, *Rev.* xv. 6, *Rev.* xxi. 18.

A "pure heart" is one that is cleansed from all indwelling sin, and is *morally clean* and right before God. The heart is the seat of moral action — the seat of virtue or of vice, of sin or of holiness. It is that in man of which *moral character*, or *moral quality* may be predicated; and it can not be clean until all inbred sin is removed by the cleansing blood of Christ. In the pure heart all the Christian virtues exist to the exclusion of their opposite vices; as love without hatred, submission without rebellion, faith without unbelief, humility without pride, meekness without anger, patience without impatience, and peace with no strife.

Rev. Albert Barnes says in his notes on this passage,—"That is, whose minds, motives, and principles are pure. Who seek not only to have the external actions correct, but who desire to be holy in heart, and *who are so.*"

Richard Watson in his *Exposition*, says: "In the heart lies the true fountain of evil; and there the sanctification of man must begin and be completed. . . . . It implies, also, the extirpation of all unholy desires, imaginations, tendencies, and affections. . . . A nature, to use St. Paul's words, 'sanctified wholly,' to effect which, entire sanctification of man, is the peculiar and glorious work of the Holy Ghost, through the Gospel."

A heart in every thought renew'd,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine. *C. Wesley.*

2. "WHO SHALL ASCEND INTO THE HILL OF THE LORD? OR WHO SHALL STAND IN HIS HOLY PLACE? HE THAT HATH CLEAN HANDS AND A PURE HEART." *Ps.* xxiv. 3.

"Clean hands" indicate freedom from all *bodily* or *outward* sins; including all filthy conversation, all gross or dishonest acts, and all pollution of the flesh. A "pure heart" implies a cleansing *further back* and *deeper down* than outward purity; the soul itself washed from all defilement so as to be free from all impurity, resulting in an irreproachable conscience and a holy life.

This query of Solomon, Rev. John Fletcher evangelically answers thus:—"The man in whom thy father David's prayer is answered—'Create in me a clean heart, O God'; the man who has regarded St. James' direction to the primitive Solifidians,—'Cleanse your hearts, ye double-minded,'—the men who have obeyed God's awful command, 'O Jerusalem, wash thy heart from iniquity, that thou mayest be saved,'—the man who is interested in the sixth beatitude, 'Blessed are the pure in heart, for they shall see God,'—that man, I say, can

testify to the honor of the blood which cleanseth from all sin, that he has made his heart clean."

> Purge me from every sinful blot,
> My idols all be cast aside,
> Cleanse me from every sinful thought,
> From all the filth of self and pride.—*C. Wesley.*

3. "WASH ME THOROUGHLY FROM MINE INIQUITY, AND CLEANSE ME FROM MY SIN. . . . . PURGE ME WITH HYSSOP, AND I SHALL BE CLEAN: WASH ME, AND I SHALL BE WHITER THAN SNOW. . . . . CREATE IN ME A CLEAN HEART, O GOD."—*Ps.* li.

If one sin, or any sin can be washed away by the blood of Jesus, so can all. If this is not so, we ask, from how much sin can it cleanse, and how much can it not cleanse? Who can draw the line of demarcation? Certainly the Bible makes no limit. If one stain of depravity can be removed by the atonement, so can every one. The greater implies the less. "He that *spared not* his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—*Rom.* viii. 32.

Justification, regeneration, and adoption, all things considered, are much greater than purification. Mr. Watson says,—"Regeneration which accompanies justification *is a large approach* to this state of perfect holiness."

Dr. Adam Clarke says,—"Justification is far greater than sanctification." After this statement, and after describing sanctification, he adds—"Great as this work is, how little, humanly speaking, is it, when compared with what God has already done for thee."—*Clarke's Theology*, p. 206.

Justification and regeneration, including our change to the divine government and law, and the change wrought in us, are much greater than that of "*perfecting* holiness," or entire sanctification. In a judicial point of view, no change can exceed that which occurs when God pardons our sins. The inward, conscious experience of those entirely sanctified sometimes appears much greater than in regeneration: nevertheless, with many even this is not the case.

We all know that valuable garments may become soiled and stained, and that there are substances which, when properly applied, will remove every spot, purge out every stain, and extract every impurity so that they become clean and beautiful again. This truth in natural things is analogous to God's work in the economy of grace; whereby the immortal soul, stained with sin, can be washed and made "*whiter than snow.*"

"If the blood of Christ (says Matthew Henry), which cleanseth from all sin, cleanse us from our sin,

*then we shall be clean indeed.* If we be washed in the 'fountain opened,' we shall be whiter than snow." The prophet Isaiah said, the Lord saith, "Though your sins be as *scarlet*, they shall be as white as snow; though they be *red like crimson*, they shall be as wool."

"Create in me a clean heart, O God." Creation is God's prerogative. Here is purity by creating power. He who created the world by the "word of his power," as God of nature, can, as "the God of all grace," by "the word of his power," create in us clean hearts—"created anew in Christ Jesus."

"Purge me with hyssop, and I shall be clean." This has reference to the cleansing of the leper by sprinkling water or blood upon him with a bunch of hyssop. The Apostle calls the blood of Christ "the blood of sprinkling," which purges the "conscience from dead works, to serve the living God."

Enter thyself and cast out sin;
Thy spotless purity bestow;
Touch me and make the leper clean,
Wash me and I am white as snow.—*C. Wesley.*

4. "THEN WILL I SPRINKLE CLEAN WATER UPON YOU, AND YE SHALL BE CLEAN; FROM ALL YOUR FILTHINESS, AND FROM ALL YOUR IDOLS WILL I CLEANSE YOU. . . . . I WILL ALSO SAVE YOU FROM ALL YOUR UNCLEANNESSES."—*Ezek.* XXXVI. 25.

Here we have the influences and work of the Holy Spirit typified by water, whose property is to *cleanse, whiten, purify, refresh,* render *healthy* and *fruitful.* As water cleanses, its emblematic sense is often and chiefly that of *purity.* This was its ancient ritualistic sense in the Mosaic economy, when purifications were by water, or by blood. *Expiation* was by sacrifice, and *purification* by water and by blood. These were types of the atoning blood of Christ and the Holy Spirit's most gracious operations — the New Testament privileges.

Believers receive *pardon* — justification — through the merits of Christ, and *purity* — sanctification — through the efficacious blood of Christ.

If, under the blessing and presence of God, the waters of rivers and streams, as Jordan in the case of Naaman, and the Pool of Bethesda, could be made to cleanse from the most loathsome and incurable disease; shall not the precious blood of Christ cleanse from all sin?

God, in infinite mercy, has made ample provision for both our pardon and purity. He not only promises to forgive and remove the guilt of our sins; but to cleanse and remove the pollution of sin from our nature: to effect a good work *in* us, as well as to do a good work *for* us. *"Ye shall be clean."*

"From all your filthiness, and from all your idols

will I cleanse you," from every sort of internal and external pollution. As Naaman was cleansed of his leprosy in Jordan, which leprosy was a type of indwelling sin, so Christ will "sprinkle clean water upon you, and ye shall be clean," that is, cleansed from all pollution of nature or spirit.

How strong and positive the declaration, "*I will also save you from all your uncleannesses.*"

Here is the salvation, which is the birthright of every Christian,—the complete destruction of *all sin*,—the removal of *all impurity* from the soul.

"I will sprinkle you with water,
I will cleanse you from all sin;
Sanctify and make you holy;
I will dwell and reign within."

5. "IN THAT DAY THERE SHALL BE A FOUNTAIN OPENED TO THE HOUSE OF DAVID AND TO THE INHABITANTS OF JERUSALEM FOR SIN AND UNCLEANNESS."—*Zech.* xiii. 1.

"In that day," that is, in the Gospel day there shall be "a fountain opened"—provision made for the cleansing of the human soul. This fountain opened is the blood and atonement of the Lord Jesus Christ, who shed forth "both water and blood" for cleansing. He is the Rock smitten, which is to our race "*the fountain of living waters.*"

Blood and water as we have stated, were instru-

ments of purification under the law, which showed that man needs both pardon and purity in order to salvation. This was seen on the cross. The fountain of water and of blood was opened at the same time. St. John saw the soldier pierce our Lord's side, and there came out "water and blood." He refers to it in his Epistles. "This is he that came by water and blood, even Jesus Christ, not by water only, but by water and blood." Thus Christ opened the fountain for *pardon* and *purity*. This fountain is now open for us, and if we are not made clean it is our own fault. Mark, it is a "FOUNTAIN!" "A FOUNTAIN OPENED;" ever flowing and over-flowing! It is a fountain opened "*for sin*" and "*for uncleanness*"—for the removal of both *guilt* and *pollution*.

Bishop Simpson said in an address at Vineland: "Have you a single stain upon your heart? Come to the fountain. Have you trouble and sorrow? Come at once to the Saviour and receive joy and comfort; for, thank God, there is room in His heart for all. How many have stepped into the fountain already, and found it a sovereign balm for every sorrow and defilement! Thank God, cleansing power is there still!"

Rev. James Brainard Taylor wrote to his sister after God cleansed his heart,—"*I have been in the fountain and am clean.*"

All may come! It is inexhaustible! "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." "Wherefore he is able also to *save them to the* UTTERMOST, that come unto God by him, seeing he ever liveth to make intercession for them." Though ten thousand times ten thousand thousands have washed their robes and made them white in the blood of the Lamb, the fountain is still open and infinitely efficacious.

> There is a fountain filled with blood
> Drawn from Immanuel's veins;
> And sinners, plunged beneath that flood,
> Lose all their guilty stains. *Cowper.*

6. "COME NOW, AND LET US REASON TOGETHER, SAITH THE LORD: THOUGH YOUR SINS BE AS SCARLET, THEY SHALL BE AS WHITE AS SNOW; THOUGH THEY BE RED LIKE CRIMSON, THEY SHALL BE AS WOOL."—*Isaiah* i. 18.

Scarlet is known to be one of the most indelible colors, so much so that many paper-makers do not purchase scarlet rags, because the color cannot be extracted. This color is here used to represent the fearful dye or stain of sin in the human soul. Original and actual sin have made a ruinous stain, taint, or pollution upon the human spirit, which

nothing can remove but the blood of Christ. His blood can remove all the *guilt of sin*, original or actual, and cleanse the soul from the inbeing of *every stain or pollution*.

This passage teaches, as our duty and privilege, so complete a purification that not a stain is left. To be made "as white as snow," and even "whiter than snow," is to be truly "cleansed from all sin."

> My heart, which now to thee I raise,
> I know thou canst this moment cleanse;
> The deepest stains of sin efface,
> And drive the evil spirit hence. *C. Wesley.*

7. "AND THE LORD THY GOD WILL CIRCUMCISE THINE HEART, AND THE HEART OF THY SEED, TO LOVE THE LORD THY GOD WITH ALL THINE HEART, AND WITH ALL THY SOUL, THAT THOU MAYEST LIVE."—*Deut.* XXX. 6.

Dr. Adam Clarke says,—"The circumcision of the heart implies the *purification* of the soul from all unrighteousness. Hence the Apostle says—'Circumcision is that of the heart, in the spirit and not of the letter'—'in the putting off the body of the sins of the flesh by the circumcision of Christ.'" The marginal reference refers to the passage in Ezekiel—"Then will I sprinkle clean water upon you, and ye shall be clean," &c.

This passage stands correlated to the great com-

mandment of both Testaments—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself."

Thus what God commands us to do, he will enable us to perform. No man can complain of inability to observe this commandment, on which hang all the law and the prophets, in view of the promise of God in this passage, and in the 36th chapter of Ezekiel, where he says, "I will put my spirit within you and *cause you* to *keep my statutes*, and ye shall keep my judgments and do them." Divinely provided, gracious ability, is the foundation of our obligation to obey God.

Lord, I believe thy power the same,
The same thy truth and grace endure;
And in thy blessed hands I am,
And trust thee for a perfect cure. *C. Wesley.*

8. "FOR HE IS LIKE A REFINER'S FIRE, AND LIKE FULLERS' SOAP. AND HE SHALL SIT AS A REFINER AND PURIFIER OF SILVER: AND HE SHALL PURIFY THE SONS OF LEVI, AND PURGE THEM AS GOLD AND SILVER, THAT THEY MAY OFFER UNTO THE LORD AN OFFERING IN RIGHTEOUSNESS."—*Mal.* iii. 2, 3.

Humanity is polluted. Christ is the great Refiner. For this end he gave himself for the Church, that

he might "sanctify and cleanse it by the washing of water by the word," and "purify unto himself a peculiar people."

In this passage the most valuable metals are used to illustrate the purification of the human soul. God values the soul as man values gold and silver, and his process of purifying it is analogous, hence we are said to be "purged as gold." Christ like a "refining fire" separates the *dross* from the *gold*, the *precious* from the *vile;* or like "fullers' soap," he extracts every spot or defilement from the garment.

He cleanses his people from all corruption, like refined gold, without alloy. He washes away every spot from *without*, and purges all the dross from *within*.

As a Refiner he purges them with fire, as gold and silver are purged. Fire being more intensely searching and purifying than water, it goes through the soul, a sanctifying flame — as "*The spirit of burning*," consuming all its corruptions.

"He shall baptize you with the Holy Ghost and with fire,"— that is, "with the Holy Ghost" working like fire. The silversmith, with his silver in the crucible, heats and melts it until the dross is separated and consumed; and until the pure silver presents a mirrored appearance. When the refiner can clearly see his face in the silver, he knows the refining is complete.

Thus the mighty Spirit of Christ pervades and melts the soul, removes all its dross and makes it pure, so as to reflect fully his own precious image.

O that in me the sacred fire
Might now begin to glow!
Burn up the dross of base desire,
And make the mountains flow! *C. Wesley.*

9. "YE OFFER POLLUTED BREAD UPON MINE ALTAR; AND YE SAY, WHEREIN HAVE WE POLLUTED THEE? . . . . AND IF YE OFFER THE BLIND FOR SACRIFICE, IS IT NOT EVIL? AND IF YE OFFER THE LAME AND SICK, IS IT NOT EVIL?"—*Mal.* i. 7-8.

God will not accept corrupt service. With offerings of "polluted bread," or with "the lame," "the blind," "the torn," "the sick," God is not pleased. Our bodies and souls, our services and praises must be offered from pure hearts, from correct motives, and in a right spirit. He will accept no service or offering "*in unrighteousness.*" "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, *holy*, acceptable unto God, which is your reasonable service."

O grant that nothing in my soul
May dwell, but thy pure love alone!
O may thy love possess me whole,
My joy, my treasure, and my crown!
Strange flames far from my heart remove,
My every act. word, thought, be love. *C. Wesley.*

10. "FOR THE KINGDOM OF GOD IS NOT MEAT AND DRINK; BUT RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST."—*Rom.* xiv. 17.

The Apostle here gives the very essentials and essence of Christianity. The items named constitute its foundation and superstructure, its life and its soul. To produce them in the human heart and life is the great design and object of the Gospel.

Mr. Watson says,—"Holiness rather expresses the renewed state and habit of the soul; and righteousness, all those external fruits which spring from it, whether of piety, justice or mercy."

"In the Holy Ghost," that is, produced by the Holy Ghost, as St. Luke says of the Gentiles—"Being *sanctified* by the Holy Ghost." "He that in these things," in "righteousness, and peace, and joy in the Holy Ghost," "serveth Christ, is acceptable to God, and approved of men." Dr. Adam Clarke says, "This is a genuine counterpart of heaven; *righteousness* without sin, *peace* without inward *disturbance*, *joy* without any kind of mental agony or distressing fear."

Come in this accepted hour;
Bring thy heavenly kingdom in;
Fill us with thy glorious power,
Rooting out the seeds of sin. *J. Wesley.*

11. "SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH."—*John* xvii. 17.

Here our Lord prays for the *purity* of his disciples, and not only for them, but "*for them also which shall believe on him through their word,*"—ALL CHRISTIANS. Those whom Christ prayed for, doubtless like all justified believers, were already saved in part, and he prayed that they might be sanctified — *purified.*

Mr. Wesley on this verse says,—"It means, perfect them in holiness by means of thy word."

It is clear, they needed a further cleansing to complete their purity or sanctification. To accomplish this, Christ consecrated himself, and offered himself without spot to God that his people might be made holy. It is because Christ shed his blood and died, that any soul can be made pure and fit for the Kingdom of God. While without "the shedding of blood," there is no remission — pardon of sins, so without the meritorious efficacy of atoning blood, there is no "*cleansing from all unrighteousness.*"

The primary signification of the term sanctification is *purity.* When applied to the body, or any physical object, such object may be said to be sanctified, when in a state wholly free from defilement or pollution. As the idea of purity in a sense still higher, attaches to anything pertaining to religion,

any object is, in this sense said to be sanctified, when it is *purified* and *consecrated to religious uses.* In this sense God sanctified the Sabbath. In this sense, also, the ancient Temple, with all its vessels and appurtenances, was sanctified.

As holiness is *purity* in the highest sense, and depravity, *impurity* in the worst conceivable sense, a Christian may be said to be sanctified when in a state of separation from "all unrighteousness."

Our moral voluntary powers are sanctified, when they are cleansed from all defilement, and when their action is in complete harmony with the will of God. Our sensibility is sanctified, in a Bible sense, when washed in the blood of Christ, and brought by the grace of God into such relation to the action of sanctified will, as to harmonize in *inclination* or *impulse* with it, and not to oppose it. Any department of our nature is sanctified, when its action is in harmony with that of a will entirely sanctified to God. "Sanctify yourselves therefore, and be ye holy." This purity is through the truth. God's truth is like fire. "Is not my word like fire? saith the Lord." When correctly presented it searches, illuminates, quickens, melts, and refines and transforms like fire.

Thy sanctifying Spirit pour,
To quench my thirst, and make me clean;
Now, Father, let the gracious shower
Descend, and make me pure from sin.—*C. Wesley.*

12. "MORTIFY THEREFORE YOUR MEMBERS WHICH ARE UPON THE EARTH; FORNICATION, UNCLEANNESS, INORDINATE AFFECTION, EVIL CONCUPISCENCE, AND COVETOUSNESS, WHICH IS IDOLATRY."—*Col.* iii. 5.

To mortify means to put to death. By "members," we are to understand, all the lust and corruption of our heart and nature — all remains of the carnal mind unpurged from the soul.

The doctrine of this scripture is that of death to sin, illustrated by the process of mortification. It is clear that these Colossians, though in a state of grace, had the remains of *corruption* to be destroyed by mortification.

That the remains of the "carnal mind," cleave to merely justified believers, runs through all the Epistles of St. Paul. The "perfecting of the saints" implies the extirpation and death of all remaining carnality — evil passions or propensities of our nature.

> See, Lord, the travail of thy soul,
> Accomplish'd in the change of mine;
> And plunge me, every whit made whole,
> In all the depths of love divine! *C. Wesley.*

13. "WHO HIS OWN SELF BARE OUR SINS IN HIS OWN BODY ON THE TREE, THAT WE, BEING DEAD TO SINS, SHOULD LIVE UNTO RIGHTEOUS-

NESS; BY WHOSE STRIPES YE WERE HEALED."—1. *Pet.* ii. 24.

The work of grace in the soul is usually presented in the Scriptures as embracing two leading ideas. First, the death or destruction of sin, and second, the spiritual resurrection or life of grace. In this passage we have both these great items stated — the death of sin, and the life of righteousness. To be dead to a thing morally, is to have nothing to do with it; to be totally separated from it; to be free from, or beyond its power, control, or influence. "He that is dead is freed from sin"— that is, is free from its *power, dominion, and inbeing.*

Rev. Dr. Hodge's comment on being "*dead to sin,*" is that, it is having no more to do with sin than the people buried in the Trinity Churchyard have to do with the life that rushes daily along Broadway.

"By whose stripes ye were healed." The Apostle here refers to Isaiah liii., which has regard to the sacrificial death of Christ; by whose stripes the deep and inveterate wounds and disease inflicted by sin on the soul may be healed. "Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord."

**Jesus, a word, a look from thee,**
**Can turn my heart and make it clean;**

Purge out the inbred leprosy,
And save me from my bosom sin. *C. Wesley.*

14. "KNOWING THIS, THAT OUR OLD MAN IS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN. FOR HE THAT IS DEAD IS FREED FROM SIN."—*Rom.* vi. 6, 7.

The "old man" is our corrupt and depraved nature, derived from Adam, born and bred with us. This is to be *crucified.* The "*body of sin*" is the whole mass of our corruption, or vicious nature with its sinful passions and lusts. This is to be destroyed—"that the body of sin might be destroyed." When our nature is fully sanctified, the remaining rudiments of the "old man which is corrupt, is put off with his deeds," so that God causes our "iniquities to pass from us." He who can raise the dead soul to life, can easily destroy all the *interior antagonisms* to that life.

Dr. Clarke says on this passage,—"From all which we may learn that the design of God is to counterwork and destroy the *very spirit and soul of sin,* that we shall no longer serve it, no longer be its slaves. . . . . Our body of sin is destroyed by this quickening Spirit, that henceforth we should live unto Him who died and rose again."

I need the love, I need the blood,
I need the grace, the cross, the grave,
I need the resurrection power,
A soul like mine to purge and save.—*Dr. Bonar.*

15. "BEING THEN MADE FREE FROM SIN, YE BECAME THE SERVANTS OF RIGHTEOUSNESS. . . . FOR WHEN YE WERE THE SERVANTS OF SIN, YE WERE FREE FROM RIGHTEOUSNESS. . . . BUT NOW BEING MADE FREE FROM SIN, AND BECOME SERVANTS TO GOD, YE HAVE YOUR FRUIT UNTO HOLINESS, AND THE END EVERLASTING LIFE."—*Rom.* vi. 18, 20, 22.

Being "*free from righteousness*" is the finished *character* of a sinner; so *freedom* "*from sin*" is the finished *character* of a true Christian.

The doctrine taught by the Apostle here, is, that as believers have been universally polluted—"free from righteousness," so God would have them entirely cleansed—"free from sin." Their holiness is to be as universal as their former sinfulness; their obedience as *entire* as their former disobedience, and their purity as deep and complete as their depravity. Their depravity and sinfulness were both *internal* and *external*, and their freedom from sin and pollution must be both *inward* and *outward*—the vessel must be cleansed both *inside* and *outside*.

No safe interpretation of these Scriptures can

render doubtful our obligation to be entirely cleansed from sin; nor can we neglect this with impunity, as God commands and requires immediate obedience.

Salvation from sin; from all sin! This is the grand design of the Gospel.

I ask no higher state;
Indulge me but in this,
And soon or later then translate
To my eternal bliss. *C. Wesley.*

16. "WHO GAVE HIMSELF FOR US, THAT HE MIGHT REDEEM US FROM ALL INIQUITY, AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE, ZEALOUS OF GOOD WORKS."—*Titus* ii. 14.

In this passage we have the *author* and *price* of personal holiness. "He gave *himself* a *ransom* for all." "Ye were not redeemed with corruptible things, as silver and gold, . . . . But with the precious blood of Christ, as of a lamb without blemish and without spot." Christ "gave himself for us." That is, the great object and end of his death was to "redeem us from all iniquity, and purify unto himself a peculiar people."

BLESSED BE HIS NAME! Myriads have proved that he redeems from all iniquity and purifies from all uncleanness, so that his saints — holy ones, are a purified, "peculiar people, zealous of good works."

Christ gave himself — died, as much to *purify* his

people, as to *pardon* them; as much to free them from *all pollution*, as from *all guilt;* and he can accomplish their purification as easily and perfectly as their justification.

The peculiarity of his people spoken of, is their *purity* and consequent unlikeness to the world. They are "a chosen generation, a royal priesthood, a *holy nation*, a peculiar people." God's true people are separate from the world, are cleansed from all unrighteousness, are purified unto himself, and made fervent and abundant in good works. "How shall we escape if we neglect *so great salvation?*"

I want the witness, Lord,
That all I do is right,—
According to thy will and word,—
Well pleasing in thy sight. *C. Wesley.*

17. "FOR THIS IS THE WILL OF GOD, EVEN YOUR SANCTIFICATION."—I. *Thess.* iv. 3.

God's will as revealed in his word, is that his people should be holy — pure, chaste, clean — cleansed from all filthy lusts of the flesh, and all manner of uncleanness both of *heart* and *life*, of *soul* and of *body*. To assert that there is *any sin* of which the human heart is possessed, from which our God can not, or will not deliver us, is to say that either the devil is stronger than he, or that our sanctification is not his will.

This passage may have special regard to bodily purity and chastity; and stands against all bodily uncleanness. Strictly speaking, the body is not the subject of sanctification, because, being a material substance, it is susceptible of neither virtue nor vice. But it may be sanctified in the sense of being dedicated to the service of God, and its organs and members, which were formerly employed in sinful actions, and were excitements to them, are changed into "instruments of righteousness."

The body of the Christian is "a temple of the Holy Ghost," and is to be "preserved in sanctification and honor"—kept free from lust or concupiscence.—SACRED TO GOD. "For God hath not called us unto uncleanness, but unto holiness." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Our sanctification or purification, is God's will in both the *permissive* and *authoritative* sense. He is *willing* we should be holy, and he *commands and requires* us to be holy. Duty and privilege are bound together in religious things; duty is privilege, and privilege is duty. We can put it either I *must*, or I *may*. And *duty* is not more *prominent* than *privilege*.

He wills that I should holy be!
What can withstand his will?

The counsel of his grace in me
He surely shall fulfil. *C. Wesley.*

18. "HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE: WHOSE FAN IS IN HIS HAND, AND HE WILL THOROUGHLY PURGE HIS FLOOR."—*Luke* iii. 16, 17.

Dr. F. G. Hibbard says:—"In the time of Christ, through the prevalent influence of the Greek language and culture, baptism in a religious sense had come to be synonymous with *purification*."

The baptism of the Holy Ghost and of fire teaches the purification of the soul, which like fire in its operations purifies the heart from sin, consuming its lusts and corruptions. The metaphor is very expressive. Fire, as we have seen, is enlightening and illuminating. It is warming and melting. It is also pervading, consuming and transforming. Thus the blessed Holy Ghost works in the heart as a "refiner's fire," penetrating, melting, illuminating, and purging its corruption.

"Being *sanctified by the Holy Ghost*," that is, the work is wrought in the believer's heart by the power of the Holy Spirit, enlightening the understanding, rectifying the will, melting the sensibilities, purging the conscience, subduing the propensities, regulating and warming the affections, and thus renewing the whole soul "in righteousness and true holiness."

That this is possible, no one will doubt who believes in the supreme Divinity of the Holy Ghost, as the third person in the adorable Trinity; whose office it is, to *possess*, *enlighten*, *renew*, *strengthen*, *comfort*, and *sanctify* the human soul. This is the blessed work of the Holy Spirit, and of it alone. He can pervade *every part* of the soul, and assimilate the whole to the image of God.

Refining fire, go through my heart;
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole. *C. Wesley.*

## CHAPTER IV.

### Scripture Testimony.

"IF WE CONFESS OUR SINS, HE IS FAITHFUL AND JUST TO FORGIVE US OUR SINS, AND TO CLEANSE US FROM ALL UNRIGHTEOUSNESS."—1. *John* i. 9.

This text clearly makes distinction between justification and purification. To be justified is to have sin pardoned, and its penalty remitted by a judicial act of God. Justification is *full* and *complete*, and has no degrees. There are degrees in guilt, and degrees in condemnation, but justification admits of none.

Christ will take away by pardon all the guilt of our sins, and give us peace with God; and will cleanse away the depravity (the unrighteousness) of our nature, and impart the image of God, making us partakers of the divine nature. His work of cleansing will be as perfect or complete, as his pardoning grace is free and full, leaving nothing opposed to pure love in our hearts.

The first secures our *title* and *passport* to heaven; the latter *qualifies* us for it by giving us a *meetness* for our inheritance.

If there be a heaven in the Universe of God, he, who secures and retains evangelical pardon and purity, will go there.

> Forgive and make my nature whole;
> My inbred malady remove;
> To perfect health restore my soul,
> To perfect holiness and love. *C. Wesley.*

20. "AND EVERY MAN THAT HATH THIS HOPE IN HIM, PURIFIETH HIMSELF, EVEN AS HE IS PURE."—I. *John* iii. 3.

"*Purifieth himself,*" that is, makes *himself holy.* The doctrine here is that of human agency in Christian purity. Salvation involves both the divine and human agency. A part of the work *man can do,* and *he must do.* All that is needful to be done, which is impossible for man to do, with assisting grace, is God's work, and *he can do it.*

Our agency is involved in *applying to Christ,* and *confiding* in his cleansing blood with a *submissive* and *believing* heart, and by *prayer* for the sanctifying Spirit, and *obedience* to the purifying word. "Ye have purified your souls in obeying the truth through the Spirit."

> Speak the second time, "Be clean!"
> Take away my inbred sin:
> Every stumbling block remove;
> Cast it out by perfect love. *C. Wesley.*

21. "HAVING THEREFORE THESE PROMISES, DEARLY BELOVED, LET US CLEANSE OURSELVES FROM ALL FILTHINESS OF THE FLESH AND SPIRIT, PERFECTING HOLINESS IN THE FEAR OF GOD."—II. *Cor.* vii. 1.

There is a measure of holiness in every heart that has received Christ by faith, and been regenerated by the power of the Holy Ghost. All such are saints, though their holiness is not complete, nor yet *made perfect.*

This exhortation, given with so much tenderness, to "perfect holiness," was to the Corinthian saints, called "dearly beloved," and is enforced by the "exceeding great and precious promises" in the former chapter—"I will dwell in them, and walk in them; and I will be their God, and they shall be my people" . . . "my sons and daughters, saith the Lord Almighty."

The reader will remember these were the same believers, which the Apostle in his first epistle "could not speak unto as unto *spiritual,* but as unto *carnal;*" and concerning whom he said: "*Ye are yet carnal,*" "ye walk as men," and "*are ye not carnal?*"

God requires *holiness of heart,* and *purity in body*—that we "cleanse ourselves from all filthiness of *flesh* and *spirit.*" As human nature is universally

corrupt; moral depravity pervading all the faculties of the soul, and physical depravity all the members of the body; therefore, our purification must be *radical* and *universal.*

The body as well as the soul must be sanctified, and kept clean and pure for God's service. Chastity of body is an important part of our sanctification. Sin is "filthiness," it may be of the *flesh,* or of the *spirit,* as there are defilements of body and of mind. There are sins of the "*flesh,*" of which the body is the instrument, or that are committed by the body; and sins of the *spirit,* which are confined to the heart, and never developed in the outer life. We may and must be cleansed from both, as God is to be glorified with both body and soul.

It may be feared that many refuse to seek Christian holiness because of habits of uncleanness — "filthiness of the flesh," physical indulgences, which they are unwilling to give up or put away. Our body is to be an instrument of righteousness unto holiness. It is "the temple of the Holy Ghost," inhabited and occupied by the Spirit. The idea of a temple *is a place where God dwells* — a place *sacred to him,* and *to his service.*

God made our bodies. They have been purchased for him by the death of Christ, and they are not our own. "Ye are bought with a price." Hence we

are not to prostitute our bodies to wicked uses, or filthy lusts. . Having made both soul and body, and redeemed both, he requires them kept as vessels fitted (purified) for his use. They should be regarded as his property — a sacred trust to be kept clean, that he may be honored by them. "Therefore glorify God in your body, and in your spirit, which are God's."

Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee. *C. Wesley.*

22. "AND PUT NO DIFFERENCE BETWEEN US AND THEM, PURIFYING THEIR HEARTS BY FAITH."—*Acts* xv. 9.

With God there is no respect of persons. He makes no distinction in the provisions of grace — all are freely welcome.

*Purification by faith* as the *instrumental* cause, is positive and clear in this passage. It is by having the heart purified, *meritoriously* by the blood of Christ, through the *Holy Ghost* as the efficient agent, and by faith as the *instrumental* cause — receiving the Holy Spirit and blood of Christ for *purification* as well as for *pardon* — that all are made "one in Christ Jesus,"—*purity* being the great family resemblance of one to the other.

This purification, as this passage states, is wrought in the heart, and not in the head or hands. The head may be cleared of many false notions, and the hands washed from many evil practices, while the heart remains unpurified, and continues a fountain of pollution and uncleanness.

I cannot wash my heart
But by believing thee,
And waiting for thy blood t' impart
The spotless purity. *C. Wesley.*

23. "BE YE HOLY, FOR I AM HOLY."—I. *Pet.* i. 16.

It is written by Moses, Lev. xix. 2: "Ye shall be holy, for I the Lord your God am holy." God requires and expects Christians to be holy. He enjoins it by command and example. And what he commands us *to be* and *do*, he will enable us *to be* and *do*. Saints are to be holy, as God is holy, completely and universally—"in all manner of conversation." This cannot be without a pure heart, as the necessary antecedent to a holy conversation. The tongue gives utterance to the heart's abundance—"out of the abundance of the heart the mouth speaketh."

Evangelical holiness is *positive* and *real*, not typical; is personal and moral, and not merely *relative* and *ceremonial*. It is wrought by the Holy Ghost, and is *internal*, *radical*, and *diffusive*, and

constitutes the foundation for all outward holiness of life and conduct.

As God is absolutely holy; and as he has called us his children, and made us his heirs, we must be positively holy, as the necessary qualification to reflect his image, honor him, and dwell with him in Paradise.

Scatter the last remains of sin,
And seal me thine abode;
O make me glorious all within —
A temple built by God! *C. Wesley.*

24. "BUT IF WE WALK IN THE LIGHT, AS HE IS IN THE LIGHT, WE HAVE FELLOWSHIP ONE WITH ANOTHER, AND THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."— 1. *John* i. 7.

Walking in the light always leads to the blood of cleansing. If the light is followed, it will soon flash deep and pungent conviction for holiness upon him who follows it. Not conviction of *guilt*, for he who walks in the light has *no guilt*. Not a sense of condemnation—"There is therefore now no condemnation to them which are in Christ Jesus:" but a conviction of indwelling corruption and need of being cleansed therefrom — the remaining inherent sin in the regenerate heart, which becomes a matter of consciousness, and of painful anxiety to the believer.

It is a short way from *pardon* to *purity* to him who WALKS IN THE LIGHT.

Walking in the light is not walking pure, or walking into purity; but walking to the fountain and the blood cleanses. The light discovers to us our defilement; while the blood of Christ takes it away. All that the light reveals of inbred sin, or evil in our nature, is positively cleansed from the heart by the blood of Christ. If it can remove the cause — actual sin and its guilt, it can remove the effect — impurity, inborn and acquired depravity. "And I will turn my hand upon thee, and will purely purge away all thy dross, and take away all thy tin."—*Isaiah* i. 25.

Krummacher, the great German divine, in a dialogue with an objector, says: "What avails the blood of Christ? It avails what mountains of good works, heaped up by us — what columns of the incense of prayer, curling up from our lips toward heaven — and what streams of tears of penitence, gushing from our eyelids — never could avail: 'The blood of Jesus Christ his son cleanseth us from all sin.' 'Helps us to cleanse ourselves, perhaps?' No; *cleanseth us.* 'Furnishes the *motive* and the *obligation* for us to cleanse ourselves?' No; it *cleanseth us.* 'Cleanseth us from the *desire* to sin?' No; cleanseth us from *sin itself.* 'Cleanseth us from the

sin of *inactivity* in the work of personal improvement?' No; from *all sin.* 'But did you say the *blood* does this?' Yes, the blood. 'The doctrine of Christ, you must mean?' No; his *blood.* 'His example it is?' No; *his blood, his blood.*"

To limit the work and power of Christ, tends to destroy all confidence in him: there could be no certainty as from what sin we could, or could not be purged. It is expressly declared that the blood of Jesus Christ cleanseth from *all sin.*

Thou dying lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd Church of God
Are saved to sin no more. *Cowper.*

25. "HUSBANDS, LOVE YOUR WIVES, EVEN AS CHRIST LOVED THE CHURCH, AND GAVE HIMSELF FOR IT; THAT HE MIGHT SANCTIFY AND CLEANSE IT WITH THE WASHING OF WATER BY THE WORD." —*Eph.* v. 25, 27.

Here is presented Christ's love for his people; his devotion to them; and his washing and cleansing them from their pollution. For this purpose he died for them, that he might wash them in *his own blood,* that they might be without "spot, or wrinkle, or any such thing; that they should be holy, and without blemish." Here is a state of freedom from all *deformity* or *defilement*—"*holy* and *without blemish.*" A SPOTLESS SPOUSE!

Christ shed his most precious blood to *purify* and save the Church. WHAT A SAVIOUR! *What saints he can make! And what a heaven prepared for them!!*

> See from his wounded side
> The mingled current flow;
> The water and the blood applied,
> Shall wash us white as snow. *C. Wesley.*

26. "TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SIN, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME."—*Acts* xxvi. 18.

Matthew Henry remarks on this passage,—"All that shall be saved hereafter, are sanctified now. . . . None can be happy that are not holy, nor shall any be saints in heaven that are not first saints on earth. . . . We are chosen to salvation through sanctification. . . . We are sanctified and saved by faith in Christ . . . For it is by faith that we are justified, sanctified and glorified."

This is evangelical and clear. Salvation by faith, the forgiveness of sins, and the purification of the heart; consequently not by the merit of *works*, nor by that of *suffering*. O that these blessed truths may spread until every nation, and kindred, and tongue shall fear God and give glory to Him!

O love, thou bottomless abyss!
My sins are swallowed up in thee;
Covered is my unrighteousness,
Nor spot of guilt remains on me;
While Jesus' blood, through earth and skies,
Mercy, free, boundless mercy, cries.—*John Wesley.*

27. "GOD HATH FROM THE BEGINNING CHOSEN YOU TO SALVATION, THROUGH SANCTIFICATION OF THE SPIRIT, AND BELIEF OF THE TRUTH."—2 *Thess.* ii. 13.

While the Holy Ghost is the mighty efficient *agent* in accomplishing our cleansing; *faith in Christ* is the proximate *condition* of the work wrought. "*Sanctified by* FAITH *that is in me.*"

Rev. C. H. Spurgeon says,—"Suppose, to put as plainly as you can, there is a garment which needs to be washed. Here is a person to wash it, and there is a bath in which it is to be washed — the person is the Holy Ghost, but the bath is the precious blood of Christ. It is strictly correct to speak of the person cleansing as being the sanctifier; it is quite as correct to speak of that which constitutes the bath, and which makes it clean, as being the sanctifier too. Now the Spirit of God sanctifies us, he works effectively; but he sanctifies us through the blood of Christ, through the water which flows with the blood from Christ's smitten side. To repeat my illustration, here is a garment which is black; a

fuller, in order to make it white, uses nitre and soap, both the fuller and the soap are cleansers; so both the Holy Spirit and the atonement of Christ are sanctifiers."

> Faith, mighty faith, the promise sees,
> And looks to that alone:
> Laughs at impossibilities,
> And cries, "It shall be done!" *C. Wesley.*

28. "HOW MUCH MORE SHALL THE BLOOD OF CHRIST, WHO THROUGH THE ETERNAL SPIRIT OFFERED HIMSELF WITHOUT SPOT TO GOD, PURGE YOUR CONSCIENCE FROM DEAD WORKS TO SERVE THE LIVING GOD?"—*Heb.* ix. 14.

The doctrine taught in this Scripture and context is, that the sacrifices of the old dispensation could not purge the conscience, and take away the guilt and defilement of sin; but at best, "sanctify to the purifying of the flesh,"—free the man from ceremonial uncleanness, and typify and point to the "Lamb of God, which taketh away the sin of the world."

The cleansing efficacy of Christ's blood, offered without spot to God, is sufficient to "purge the conscience from dead works," and reach the very soul defiled with sin, and remove "all uncleanness," and "renew the soul in righteousness and true holiness."

As his vicarious death was offered "without spot to God," he can so purify the soul that it will be "*without spot, or wrinkle, or* ANY SUCH THING."

'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace. *C. Wesley.*

29. "FOR BY ONE OFFERING HE HATH PERFECTED FOREVER THEM THAT ARE SANCTIFIED. WHEREOF THE HOLY GHOST ALSO IS A WITNESS TO US."—*Heb.* x. 14.

This chapter presents the superiority of the atonement of our Lord Jesus Christ over that of the Levitical priesthood: that being only the *shadow* of the *substance* — the pure and perfect priesthood of Christ. "The offering of the body of Jesus Christ, *once for all;*" which "perfected forever them that are sanctified," was what the Levitical priesthood could never do. Neither their purifications under the law, nor the Pharisaic purification of the outward man, could cleanse the soul. The legal and typical sanctifications of the old dispensations went no further than the purifying of the body; while the blood of Christ, through the eternal Spirit, takes hold upon the heart, the soul of man, and purifies that.

The infinite efficacy of the priesthood of Christ is seen in the *all-cleansing power* of his blood. Hence the Apostle further says, in the context,—"Having therefore boldness to ENTER INTO THE HOLIEST

by the blood of Christ;" lay aside all distrust and fear, and have "your heart sprinkled from an *evil conscience.*" This "one sacrifice of Christ," offered "but once," is of such unspeakable value and everlasting efficacy, as to take away all sin; reaching backward to fallen Adam, and forward to the last believing soul. "By one offering he hath *perfected forever* them that are sanctified."

Now let thy Spirit bring me in,
And give thy servant to possess
The land of rest from inbred sin,
The land of perfect holiness. *C. Wesley.*

31. "HAVING THEREFORE, BRETHREN, BOLDNESS TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS."—*Heb.* x. 19.

Here we see our grand privilege through the blood of Christ—we may "ENTER INTO THE HOLIEST." This gives full and free access to God; and, like the Jewish high-priest, we may enter into the "*Holy of holies,*" and come out all fragrant with divine incense, preparatory to our entrance into heaven.

The *way* is not by works, nor by growth or development, but "by the blood of Jesus." This is the "*old way,*" the "*new and the living way,*" and the *only way.* "I am the *way,* the *truth,* and the *life,*" said Jesus; and "neither is there salvation in any other," says St. John, "for there is none other

name under heaven given among men, whereby we must be saved." All praise to his precious name! "He hath perfected forever them that are sanctified."

> Now let me gain perfection's height;
> Now let me into nothing fall;
> As less than nothing in thy sight,
> And feel that Christ is *all* in *all!*—*C. Wesley.*

31. "WHEREFORE HE IS ABLE ALSO TO SAVE THEM TO THE UTTERMOST THAT COME UNTO GOD BY HIM, SEEING HE EVER LIVETH TO MAKE INTERCESSION FOR THEM."—*Heb.* vii. 25.

It is the same almighty Christ, who rolls the stars along in the heavens, who is here declared to be ABLE *to save to the uttermost.* Who can doubt that he who spake and it was done, who commanded and it stood fast, is *able* to save to the uttermost? The power that said, let there be light and there was light, that commanded the light to shine out of darkness, and that shines in our hearts, is able to save to the *outermost* of human necessity or possibility.

He is Immanuel—"GOD WITH US." Christ is an infinite saviour, and the Scriptures nowhere limit the power of his atonement, but expressly declare, "The blood of Jesus Christ his Son cleanseth us from all sin."

However inveterate the disease of sin, the grace and power of the Lord Jesus can fully cure it. He

can so refine and purify the believing soul by the light and melting power of the Almighty Spirit shining in the heart, as to purge away every corruption to the very uttermost.

We may say of this "*uttermost,*" as Paul says of the love of God, its heights and depths, its lengths and breadths are *immeasurable* and *incomprehensible.*

> Then let us all thy fulness know,
> From every sin set free;
> Sav'd to the utmost, sav'd below,
> And perfected by thee. *C. Wesley.*

32. "SEEING YE HAVE PURIFIED YOUR SOULS IN OBEYING THE TRUTH, THROUGH THE SPIRIT UNTO UNFEIGNED LOVE OF THE BRETHREN, SEE THAT YE LOVE ONE ANOTHER WITH A PURE HEART FERVENTLY."—I. *Pet.* 1. 22.

"The Gospel had already such an effect upon them, (says Matthew Henry) as to purify their souls, while they obeyed it through the Spirit. It is not to be doubted that every sincere Christian purifies his soul. To purify the soul supposes some great *uncleanness* and *defilement* which had polluted it, and that THIS DEFILEMENT IS REMOVED."

The word of God is represented in this passage as the *instrument* of our purification,—"seeing ye have purified your souls in obeying the *truth.*" Many hear and know the truth, but are not purified by it, because they do not submit to it or obey it.

The Gospel is called "the truth." It proclaims the great *uncleanness* of the soul, and its *divine remedy*. St. Paul declares he was not ashamed of the Gospel of Christ, because it was the POWER OF GOD UNTO SALVATION to every one that believeth.

Lowly, loving, meek and pure,
I shall to the end endure;
Be no more to sin inclined;
Jesus is a constant mind. *C. Wesley.*

33. "EVERY BRANCH IN ME THAT BEARETH NOT FRUIT HE TAKETH AWAY: AND EVERY BRANCH THAT BEARETH FRUIT, HE PURGETH IT, THAT IT MAY BRING FORTH MORE FRUIT. NOW YE ARE CLEAN THROUGH THE WORD WHICH I HAVE SPOKEN UNTO YOU."—*John* XV. 2, 3.

The truth taught in this passage, is, that in the regenerated believer, who is a "branch in" Christ, and who "beareth [some] fruit," there remains impurity to be "purged" in order to greater fruitfulness.

Note, "the branch" is "*in Christ;*" and "If any man be in Christ, he is a new creature," and he "beareth fruit." He is therefore a true Christian, and a fruitful Christian, and yet God purgeth him. There is then in every such branch — in every such Christian something to be *purged away;* something of moral evil and defilement that limits or hinders fruitfulness, and needs extermination. Its removal

is the work of God. "He purgeth it." This shows that corruption does yet remain in those who are in Christ. "Now ye are *clean* through the word which I have spoken unto you," *i. e.*, Christians are made clean through the purging power of Christ's "word." God's word possesses cleansing virtue and power, hence the prayer of Christ — "*sanctify them through thy truth.*"

Christians sanctified by Christ and made clean, glorify God in bearing "much fruit." Increased fruitfulness is a result of cleansing, and an evidence of being cleansed. God is glorified proportioned to the *quality*, *permanency*, and *abundance* of *Christian fruitfulness*. Purity involves this, "being made free from sin, ye have your fruit unto holiness."

"A field properly weeded and cleared from briars (says Mr. Fletcher), is naturally more fruitful than one which is shaded by spreading brambles, or filled with indwelling roots of noxious weeds."

Purity affords the graces of the Spirit a most luxuriant growth, bearing the fruits of righteousness to the praise and glory of God. Hence — "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use."

I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart. *C. Wesley.*

34. "A GOOD MAN, OUT OF THE GOOD TREASURE OF THE HEART, BRINGETH FORTH GOOD THINGS; AND AN EVIL MAN, OUT OF THE EVIL TREASURE, BRINGETH FORTH EVIL THINGS."—*Matt.* xii. 35.

The human heart is a treasury of good, or of evil; and what is in it will come out of it. Pure lips, a pure spirit, and a pure life come from the heart. "Out of the abundance of the heart the mouth speaketh." Evil words, and a wicked spirit and life are the natural products of an impure heart. "How can ye (said Christ), being evil, speak good things?" The heart being the fountain, the streams necessarily correspond with it.

The *occasions* of sin to some extent, may come from without; yet the source and springs, the root, the seed is within. The relation between the heart and the outer life is about the same as the relation between the *fountain*, and the *stream* flowing from it. This is the plain Bible idea of a Christian life—a pure and right life, the result of a pure and right heart. The life must be the index of the heart; as the heart pervades all our *activities*, and gives *character* to them. A holy life *outwardly*, must spring from a pure heart *inwardly*, or there will be discord and conflict. To look for a holy life without a holy heart, is, in the language of our Lord, to "*gather grapes from thorns and figs from thistles.*"

The relation of the inner to the outer life is seen in the relation between the tree and the fruit which it bears. Christ said, "Either make the tree good and his fruit good: or else make the tree corrupt and his fruit corrupt; *for the tree is known by its fruit.*" "If the root be holy, so are the branches." When the heart is pure, how naturally and beautifully a life of purity will manifest itself!

O that the Comforter would come!
Nor visit as a transient guest,
But fix in me his constant home,
And keep possession of my breast,
And make my soul his lov'd abode,
A temple of the living God. *C. Wesley.*

35. "NOW, THE END OF THE COMMANDMENT IS CHARITY (LOVE) OUT OF A PURE HEART."—1. *Tim.* i. 5.

That is, the great *design, scope* and *aim* of the commandment is "charity out of a pure heart." Mr. Wesley said,—"Pure love (charity) reigning alone in the heart, this is the whole of Christian perfection." In order that love or charity may *flow out of a pure heart,* the heart must first be cleansed—*made pure.*

"Love is the fulfilling (the substance and fulfillment) of the law." It is the germ or principle of all evangelical obedience; and he who loves God with *all his heart,* will obey him with *all his power.*

We can only love God with all the power we actually possess: God requires nothing more, and he could require nothing less.

The requirement is, "with all thy heart, and soul, and mind, and strength." "That this is possible it is folly to deny (says Dr. Jeremy Taylor). For he that saith he cannot do a thing with all his strength, that is, that he can not do what he can do, knoweth not what he saith."

Thy nature, gracious Lord, impart,
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love. *C. Wesley.*

36. "FOR IT PLEASED THE FATHER, THAT IN HIM SHOULD ALL FULLNESS DWELL." . . . "FOR IN HIM DWELLETH ALL THE FULLNESS OF THE GOD-HEAD BODILY. AND YE ARE COMPLETE IN HIM." . . . "THEY SHALL CALL HIS NAME IMMANUEL, WHICH BEING INTERPRETED IS GOD WITH US."—*Matt.* i. 23; *Col.* i. 19; *Col.* ii. 19.

Where then is the soul that this divine Saviour cannot save? Where is the disease that this great Physician cannot heal? Where is the pollution which his blood cannot cleanse? Where in all this wicked world is a man so deeply fallen, our great Redeemer cannot rescue him? Can such a case be found?

Let an inspired Apostle answer,—"Wherefore, he is able to save them to the UTTERMOST, that come unto the Father by him, seeing he ever liveth to make intercession for them."

> Jesus, thy blood and righteousness
> My beauty are, my glorious dress;
> 'Mid flaming worlds in these arrayed,
> With joy shall I lift up my head. *J. Wesley.*

37. "UNTO HIM THAT LOVED US, AND WASHED US FROM OUR SINS IN HIS OWN BLOOD, AND HATH MADE US KINGS AND PRIESTS UNTO GOD, AND HIS FATHER, TO HIM BE GLORY AND DOMINION FOREVER AND EVER. AMEN."—*Rev.* i. 5, 6.

In this song of the blood-washed, we learn that Christ gave himself a sacrifice for our sins, and by the *vicarious* merit of his blood, frees us from the *guilt* of sin in our *justification;* and by the "washing" and "cleansing" of his blood, frees us from the *pollution* of sin in our *sanctification.*

His blood avails for our "*righteousness* and *true holiness*"—our *peace* and *purity.* Glory to his name! He "washes us in his own blood." He does not barely sprinkle us, but "*washes* us in his own *blood*"—his life, HIS HEART'S BLOOD.

We must be clean! We must be every whit whole! God says so! "Awake! awake! put on

thy strength, O Zion! put on thy BEAUTIFUL GARMENTS!" Purity is the WHITE ROBE which is worn by the blood-washed before the throne. It is the royal "WEDDING GARMENT," which is to ADORN us at the marriage-supper of the Lamb in the great day of coronation.

When God is mine, and I am his,
Of paradise possess'd,
I taste unutterable bliss,
And everlasting rest. *Medley.*

38. "WILT THOU BE MADE WHOLE?"—*John* v. 6.

As much as to say, if thou wilt thou canst be made whole, or clean. Depravity is a most inveterate and dangerous disease. There is a remedy! Christ is the great Physician!

This question is often asked in the secret of our souls, by the inspiration of God's Spirit. Why then are we not clean? Is it because there is a lack of power in Christ to accomplish it? This cannot be; "with God all things are possible." Is it because he is not willing? This has been shown to be otherwise. He came from heaven on purpose to save. Why then is it? You can be made whole—made clean through the blood of Jesus, or not, just as you choose. "*Wilt thou be made whole?*"

The author of this interrogation "was bruised for

our iniquities,"—"the Lord hath laid on him the iniquity of us all;" and it is said, "he shall see of the travail of his soul and shall be satisfied;" for, having borne our iniquities, "WITH HIS STRIPES WE ARE HEALED."

Take my soul and body's powers;
Take my memory, mind and will;
All my goods, and all my hours,
All I know and all I feel;
All I think, or speak, or do;
Take my heart! but make it new!—*C. Wesley.*

The reader will see these passages of Scripture are *clear*, *definite*, and *positive*. Let us recall attention to a few of them. The one in Ezekiel promises deliverance from all that defiles the heart in the sight of God, and from all that estranges it from him. Less than this can not be implied in being cleansed from all our filthiness, and all our idols.

In the passage in II. Cor. vii. 1, we are exhorted by the most powerful motives, to cleanse ourselves from every wicked and depraved passion, called by the Apostle "filthiness of flesh and spirit;" and to perfect holiness from a sacred fear of Him, who has promised to enter into the most endearing and hallowed relationship with us, on the condition of our purity.—He will dwell with us as in his temple. He will love us as his children.

In the passage in Eph. v. 25, it is distinctly stated,

that the *purity* which Christ died to produce in his Church, is so entire that when accomplished by the "washing of water through the Word," his Church should be glorious, even in his pure eyes, having neither "spot or wrinkle, or any such thing; but that it should be holy and without blemish."

The passage from St. John, 1. Epistle i. 7, shows us that any degree of impurity is utterly inconsistent with full fellowship with God, and that those who "walk in the light, as he is in the light, have fellowship one with another, and the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."

The Bible is a plainly written book. Its teachings are clear and definite, and free from all confusion. Our duty is plain, and need not be misunderstood — to accept its instructions thankfully, reverently, and with no unhallowed criticism.

If the figure of refining gold is used, it is, "*I will purely purge away all thy dross.*" If water be the figure, it is, "*Ye shall be whiter than snow.*" If it be the working of leaven, it is, "*Till the whole is leavened.*" If it be death by crucifixion, it is, "*He that is dead is freed from sin.*" If cleansing the leper is the figure, it is, "*Ye shall be clean,*" or "*I will, be thou clean.*" If it be a creation, it is, "*Create in me a clean heart.*" If it be a renewal, it is, "*In righteousness and true holiness.*" If it be a command, it is,

"*Be ye holy, for I am holy.*" If it be an exhortation, it is, "*Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God.*" If it be a promise, it is, "*Then will I sprinkle clean water upon you, and ye shall be clean.*" If it be a declaration, it is, "*The blood of Jesus Christ his Son cleanseth us from all sin.*" If it has respect to the priesthood of Christ, it is, "*Wherefore he is able also to save them to the uttermost.*"

Is it a state described? It is, "*Blessed are the pure in heart.*" Is depravity as deep and indelible as scarlet and crimson? It is, "*They shall be as white as snow.*" Does it present a divine Prototype? It is, "*As he (Christ) is, so are we in this world.*" Is the instrumental cause presented? It is, "*Sanctify them through thy* TRUTH." Is the meritorious cause presented? It is, "*The* BLOOD *of Jesus Christ,*" who "*gave himself a ransom for all.*" Is human agency involved in the work? It is, "*Come, for all things are now ready;*" and, "*Purifieth himself, even as He is pure.*" Is the proximate conditional cause presented? It is, "*Sanctified* BY FAITH *that is in me,*" and, "*Purifying their hearts* BY FAITH." Is the grand efficient Agent referred to? It is, "*Through sanctification of the* SPIRIT." Is it who shall enter heaven? It is, "*He that hath clean hands and a pure heart.*"

Not a *figure* or *term* used, significant of purification, has any *limitation* to teach that the work may not be completed at once,— instantaneously wrought by the supernatural power of God. The words "all," "wholly," "whole" and the like, express a *finished* work in those "*purified, made white, and tried.*"

Sanctification is a *plain, single, simple, definite cleansing,* wrought by *God himself,* in the *soul itself.* And these passages are a standing rebuke to that gradualism, which pushes this whole subject into indefinite generalities, without a distinct work of cleansing.

No proposition can be more plainly stated than is stated in God's word, that our complete purification from sin is by the blood of Christ. And, yet, what efforts are constantly being put forth to set aside this plain, *fundamental,* and *most precious truth,* "that the blood of Jesus Christ his son cleanseth us from all sin."

"The promise stands, forever sure,
And we shall in thine image shine,
Partakers of a *nature pure*,
Holy, angelical, divine;
In spirit joined to thee, the Son,
As thou art with thy Father one."—*C. Wesley.*

## CHAPTER V.

### Regeneration is not complete Purity.

"HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."—II. *Cor.* vii. 1. Those who chiefly composed the early churches were certainly true Christians, and a considerable part of the New Testament was written to promote their purity or entire sanctification. All but six of the Epistles were sent to churches, most of whose membership, although converted, were not entirely sanctified.

Three thousand were converted on the day of Pentecost, and five thousand immediately afterward. These were from all parts of the Roman Empire; and they returned to their native places and founded Christian churches. Many of them were established by the Apostles themselves, who afterward wrote Epistles to them.

Paul founded the church in Corinth. He preached there about two years, and had great success. God gave him a vision, assuring him that he had much people in that city, and greatly encouraged

him in his work. Those addressed by the Apostle in this passage and Epistle were Christian believers in that church. They were children of God, and are called "brethren," "beloved brethren," "dearly beloved," "believers," "God's husbandry," "God's building," "babes in Christ," and "temples of God;" and yet these very persons, who are thus described, were, as the Apostle asserts, "*carnal;*" they "*walked as men,*" were "*envious,*" and there were "*strife* and *divisions*" among them. Therefore he exhorts them to *perfect*, or *complete their holiness* in the fear of God; and states that to be *cleansed from all sin*, is "*perfecting holiness.*"

That regeneration is the *commencement* of *purification*, we suppose no one will question. But that regeneration and entire sanctification are *identical*, and take place at the same time, is contrary to the whole doctrinal teachings of Christianity, with hardly a trifling exception for nearly two thousand years. This is especially true of doctrinal and experimental Methodism, in which all our standard authors and accredited writers are explicitly a unit.

Mr. Wesley says,—"It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken, that we need no longer follow, or be led by it; but it is by no means true,

that *inward sin* is then totally destroyed; that the *root of pride, self-will, anger, love of the world,* is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary, *is not, as some may think, an innocent, harmless mistake.* NO: IT DOES IMMENSE HARM; IT ENTIRELY BLOCKS UP THE WAY TO ANY FURTHER CHANGE."—*Sermons,* vol. i. p. 124.

While the regenerated soul has in itself the essence and principle of true and genuine holiness, it has it in a nature "yet carnal,"—not *fully cleansed* from *indwelling sin.* Though regeneration is the beginning of the "life in Christ" "unto righteousness," it is not the complete "death unto sin."

We should carefully observe the Bible distinction between indwelling sin—"*sin dwelling in my members*"—remaining in the heart, but under the control of grace; and sin, strictly speaking,—sin in the life, called in the Scriptures "*committing sin,*" or "*transgression of the law.*"

Inbred sin remaining in the regenerate heart, indicates its existence and presence, first, to the consciousness of the soul in *perverse inclination,* and then, more or less, in outward action. It is a *positive, operative* principle of evil *pervading man's moral nature;* and is a matter of consciousness as

clear and positive as any mental or moral state. *Anger, impatience, envy, pride, hatred,* and the like are facts of positive consciousness.

This depravity is *inherent,* and exists as an evil principle or carnal nature. Its moral *quality* is known by its *tendency* and *fruit.* It has a *negative,* and a *positive* aspect, and is evil in both respects. It is "*free from righteousness,*" and it is *positive* "*unrighteousness.*" It is not merely *disinclined* to holiness, but is positively *sin-wardly inclined.* Hence it is not merely a *negative evil,* but has a *sadly positive side.* Being a negation of God, it, in either mere *existence* or *influence,* is opposed to God.—"The carnal mind is enmity against God."

Its existence is known by its manifestations. As smoke, smut, and sparks from a chimney show that there is fire within, so all "filthy conversation," "evil speaking," bitterness, and anger *indicate* and *evidence* the pollution of the heart, whence they proceed. All pride, vanity, hypocrisy, envy, malice, jealousy, covetousness and enmity have their seat in the heart, and their "*root,*" or "*seed,*" is *inbred sin.*

Bishop Foster says, "The seat of all moral quality is the soul." "Properly, nothing can be said to possess moral quality but the soul. Acts indicate the moral quality of the person who performs them. They are the fruit which declares the *nature* of the tree."—*Christian Purity,* p. 91.

Regeneration is the commencement of spiritual life in the soul, in which God imparts, organizes and calls into being the capabilities, attributes and functions of the new nature. While regeneration and entire sanctification are essentially of one nature, *there is a distinction;* the first includes, in addition to imparted life, the *commencement of purification;* the other is the *completion of purification*—"PERFECTING HOLINESS."

The two works, not being *identical,* are not to be confounded. "Confounding what God has divided," says Mr. Fletcher, "and dividing what the God of truth has joined, are the two capital stratagems of the god of error. The first he has chiefly used to eclipse or darken the doctrine of Christian Perfection."—*Last Check,* p. 606.

There is both a *doctrinal,* and an *experimental* difference; the first, *preceding* and *falling below* the other, and there is a transition from one to the other. The regenerated soul, being born of the Spirit, has spiritual life, and *possesses all the essential members or features* of the "new life." It possesses *all the graces of the Spirit* NUMERICALLY, as each *lineament* or *feature* of the divine image is imparted to the "Babe in Christ," at regeneration. The life may be quite *feeble* and *diminutive,* but still it possesses *all the essential elements* of a "man in Christ." Under-

stand us: the change is great, very great; though the new life is feeble, the change is from death to life, and from the dominion of sin to the reign of grace.

These essentials of the divine life exist as *really* in its first, as in its more advanced stages; but the being, and opposing force of indwelling sin, to some extent remain. Therefore, while there is the beginning of the *new life unto righteousness*, there is not a complete *death unto sin*.

Bishop Hopkins, in his Essay on Regeneration, vol. ii. p. 239, says,—"In the very instant of our regeneration, *all the graces* of the Holy Spirit are implanted in us at once; for they are *all linked together*, and whoever receives one grace receives them all."

"In regeneration," says Dr. John Dick, "there is an infusion of spiritual life into the soul, in which life *all the graces*, or *all the holy tempers* of the Christian are virtually included."—*Lectures on Theology*.

In the merely regenerate, these graces of the Spirit, this "new life" has existence in a soul partially carnal,—possessing inbred sin; which is uncongenial to its own nature, hence antagonisms in the soul. This life is *impaired* and *impeded* by this remaining corruption, and an *internal war* neces-

sitated. Thus, the necessity for a further cleansing — the "perfecting holiness in the fear of God."

The purified state, and the merely regenerate state differ in *moral quality*. Grace in one case has antagonisms to itself in the heart,— in the other it has none. The "new man," or "new life" exists in AN UNCLEANSED SOUL in the former case, and in a PURIFIED SOUL in the latter.

Sin and holiness, purity and defilement are antagonistic terms, and whatever either is, the other must be just its opposite. The Bible represents holiness as the *contrast* of defilement or pollution.

Indwelling sin, or *inborn* and *acquired depravity* are antagonistic, and the opposite of an *indwelling* and *acquired righteousness*. Inherent righteousness is communicated in sanctification, and is derived from Christ. As inbred sin is inherent and derived from Adam, the first man; so in *purification* by *faith in Christ*, righteousness is inherent, and *derived* from Him our second Adam; that, "as we have borne the image of the earthy, we may also bear the image of the heavenly," "which *after God* is created in *righteousness* and *true holiness*."

Though we may not teach that indwelling righteousness is derived from Christ *in the same way* depravity is from Adam; it is clear that it is just as *positive, inherent, and operative* in the entirely sanc-

tified soul, as depravity in the unsanctified. The Apostle says —"Where sin abounded, grace *did much more abound.*" When the soul "after God is *created* in righteousness and true holiness," this antagonism of depravity must have as *positive existence* as did the depravity.

Internal righteousness — purity, involving inward, God-ward tendencies, is the direct opposite of inbred sin — *impurity*, involving inward, sin-ward tendencies.

This moral state is derived from Christ our second Adam THROUGH FAITH, hence *can not be transmitted.* This God has withheld. While the Holy Spirit quickens man's dead spirit into divine life, he does not impart the power to transmit that life; and if the life can not be transmitted, the moral quality of the life can not be transmitted. God makes us partakers of the DIVINE NATURE, but withholds the power of transmitting that *nature;* hence each child that comes into the world has a *depraved bias*, needs personal redemption, and must embrace Christ for himself.

Rev. Dr. Curry stated in his address before the New York Preachers' Meeting, that original or inborn sin, has an existence *beyond mere volitions*,— "As something real and beyond mere volitions and actions; and this *evil condition* of the soul it assumes

to be INBORN and INHERENT IN MAN'S NATURE, and therefore to be *taken away by regenerating and sanctifying power."—Speeches on Perfect Love*, p. 47.

Because it may exist as a *state, condition*, or *quality* of being, the Doctor expressed doubts regarding the cleansed state being one of consciousness. He said, "Consciousness takes notice of the soul's processes, but the range of its observance does not extend to the *quiescent* states of the soul."

What are rest, freedom from condemnation, peace and repose, but "quiescent states of the soul," of which we may be as clearly and positively conscious, as of any of the soul's processes? We can no more doubt the testimony of consciousness, than we can doubt our existence, as no testimony is more certain.

It is the only direct and positive testimony of the soul's *existence, states*, and *exercises*. By this we know we live and breathe, we love or hate, we sit, or stand, or walk; or that we are joyful, sorrowful, happy or wretched. The sanctified soul may be as positively and fully conscious of *purity*, as the unsanctified of *impurity*. While wicked passions and vicious states — pride, anger, unbelief, and condemnation are matters of positive consciousness; love, peace, humility, patience, faith and obedience are equally so. Conscience usually speaks more loud and clear to the purified heart than to the impure, as grace quickens, while sin paralyzes.

The condition of the regenerate, but not entirely purified believer, in a *modified sense*, is a *mixed one*, he is in *part* holy, and in *part* unholy; in *part* sanctified, and in *part* unsanctified — his soul is not *holy throughout*. Dr. Adam Clarke says, "God cannot be said to fill the whole soul while any *place*, *part*, *passion*, or *faculty* is filled, or less or more occupied, by sin and Satan."—*Clarke's Theology*, p. 193.

The merely regenerate is possessed of both grace and inbred sin. The reader will please notice that these have existence in the heart WITHOUT FORMING ANY COMBINATION or COMPOSITION, the same as mixtures may take place in natural substances without combination, being opposed to each other, and possessed of no affiliation. There is no such *commingling* of grace and inbred sin, as to make an *adulterated holiness*. Strictly speaking, an adulterated holiness is an absurdity — a contradiction. *Holiness is holiness.*

The carnal and the spiritual have no fellowship. The tendency of all depravity is earthly, sensual and devilish, and all holiness tends to the virtuous, the heavenly, and Divine.

There is but one kind of religious life; but that life, though divinely imparted, may exist in a *partially purified* soul, or in one *entirely purified;* and

in that sense there may be a distinction; hence the propriety of regarding the merely regenerate as, in a modified sense, in a mixed moral state — possessed of both spiritual life and indwelling sin.

Mr. Wesley says in his sermon on Patience,— "Till this universal change (purification) was wrought in his soul (the regenerate), all his holiness was mixed." Mixed, necessarily in a *restricted* sense. Both grace and inbred sin have existence in the same soul, though *antagonistic* and *at war with each other*, and in their *essential nature* diametrically opposed to each other. Though existing for the time in the same person in *admixture*, they are *distinct* in *nature* and *tendency;* they "are contrary the one to the other," and are irreconcilable enemies.

Partly holy, and partly unholy, as in a sense is the case with the merely regenerate, does by no means imply *a homogeneous character*, combining and assimilating into a common nature the elements of both holiness and inbred sin.

The mixed moral state of the merely regenerate is very different from this. Their possession of the human soul at the same time, does not imply FRIENDSHIP or PARTNERSHIP in any sense. Being antagonistic, and having no conformity to each other, they can not assimilate or *grow like each other*, so as to become one, or of the same nature. Their exist-

ence in the heart without *commingling* or *composition* may be illustrated by *vegetables and weeds in a garden.*

The Apostle refers to this contrariety and antagonism in Galatians,—"For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." "What fellowship hath righteousness with unrighteousness?" All that remains in the regenerate soul of the "*carnal*" is "enmity to God."

"That in this sense there is sin in the incipient believer," says Dr. John Dempster, "is a Scriptural truth, sustained by many kinds of evidence."—*Beauty of Holiness*, 1863, p. 30.

The implantation of spiritual life does not destroy the carnal mind; though *its power is broken*, it does not cease to exist. While the new birth is the beginning of purification, it is, perhaps, more the process of imparting or begetting spiritual life, than the process of *refining* or *purification;* which in entire sanctification is the *extraction* of *remaining impurity from regenerated human nature.*

Where the "new life" exists, grace has the mastery; as Mr. Wesley says,—"Inbred sin may exist where it does not reign." The justified soul *strives against* these corruptions, does not *allow* them, *hates*

them, *mourns* over them, and *groans under* them as a burden, and seeks their destruction or removal.

Condemnation is only consequent upon actual transgression in sin of either omission or commission. In both regeneration and purification the soul is *free from condemnation.* The deficiency of the merely regenerate, is *complete purification.*

Bishop Hedding says,—"That a soul *merely born of God* needs a further sanctification (purification) is evident from the whole current of the writings of the Apostles."—*Sermon.*

It has been nearly the universal belief of the Evangelical Church that inbred sin, some "unrighteousness" does remain after regeneration. As the Zinzendorf and Maxwell error has recently made its appearance among us, and has been virtually endorsed by some of our chief ministers, and is being taught in some of our pulpits, I have regarded it proper to present the reader with a large number of quotations from the leading writers of the Christian Church.

Mr. Wesley, in his *Plain Account of Christian Perfection,* page 48, writes:—"When does inward sanctification begin? In the moment a man is justified. Yet sin remains in him, yea the *seed* of all sin, till he is sanctified throughout."

In 1763 Mr. Wesley said, "I retired to Lewis-

ham and wrote the sermon on 'Sin in Believers,' in order to remove a mistake which some were laboring to propagate, that there is no sin in any that are justified." In that sermon he says, "Indeed this grand point, that there are two contrary principles in (unsanctified) believers — nature and grace, the flesh and the Spirit, runs through all the Epistles of St. Paul, yea, through all the Scriptures."

"I cannot, therefore, by any means receive this assertion, that there is no sin in a believer from the moment he is justified; *first*, because it is contrary to the whole tenor of Scripture;— *secondly*, because it is contrary to the experience of the children of God;— *thirdly*, because it is absolutely new, never heard of in the world till yesterday;— and, *lastly*, because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition."—*Sermons*, vol. i. p. 111.

Quotations from Mr. Wesley might be given on this subject to great length if it were necessary.

Rev. John Fletcher wrote an "Address to Imperfect Believers," in which he says,—"We do not deny that the remains of the carnal mind still cleave to imperfect Christians." . . . "Our Church prudently requires our subscription to our ninth article, which asserts, (1) That 'the fault and corruption of our

nature' is a melancholy reality: and, (2) That this 'fault, corruption, or infection doth remain in them who are regenerated.'"—*Last Check*, pp. 207, 241.

Dr. Adam Clarke, the celebrated Commentator, says: "I believe justification and sanctification to be widely distinct works. I have been twenty-three years a travelling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of grace, and never to my knowledge met with a single instance where God both justified and sanctified at the same time."—*Everett's Life of Dr. A. Clarke.*

Bishop Hedding: "Regeneration also, being the same as the new birth, is the *beginning* of *sanctification*, though not the completion of it, or *not entire sanctification.* Regeneration is the beginning of purification; entire sanctification is the finishing of that work." . . . . "Though the soul in this state enjoys a degree of religion, yet it is conscious it is not what it ought to be, *nor what it must be to be fit for heaven.*" . . . "It seems that the *sinfulness of our nature*, or *original sin may remain in the new born soul* independent of choice, and even against choice." . . . "The person *fully sanctified* is cleansed from all these *inward involuntary sins.*"—*Address at the N. J. Con.*

Rev. Wm. Bramwell wrote to a friend: "An

idea is going forth that when we are justified we are entirely sanctified; and to feel evil nature after justification, is to lose pardon. You may depend upon it, this IS THE DEVIL'S GREAT GUN. We shall have much trouble with this, and I am afraid we can not suppress it."—*Memoir of Bramwell.*

Rev. Dr. Hodge, of Princeton, says: "By a consent almost universal, the word regeneration is now used to designate, not the whole work of sanctification, . . . but the instantaneous change from *spiritual death to spiritual life.*" . . . . "According to the Scriptures, and the undeniable evidence of history, *regeneration does not remove all sin.*"—*Systematic Theology*, vol. iii. p. 290.

Dr. Nathan Bangs: "After a sinner is justified freely by his grace, he is made deeply sensible, and perhaps more so than ever, of the *impurity of his nature*, we freely admit; not indeed because he is more impure, but because the light of God's Spirit shining into his soul, now more clearly discovers to him the native impurity, the roots of bitterness within."—*Article in Guide to Holiness.*

Rev. Wm. McDonald: "Regeneration and entire sanctification are not received at one and the same time, except, perhaps, in a few extraordinary cases, if, indeed, the case ever occurs."—*New Testament Standard*, p. 44.

"The distinction (says Prof. Upham) is evidently made in the Scripture. The passages of Scripture where it is clearly recognized are so numerous and so familiar to the attentive reader of the Bible that it seems hardly necessary to quote them to any length." —*Interior Life*, p. 173.

"We may love God more than all besides (says Dr. H. Mattison), and yet the *elements, or seeds of all sin*, linger in the soul."—*Article in C. A. and Journal.*

Bishop Janes: "There may be, and almost uniformly is, subsequent to this moment when we pass from death to life, *remaining in our converted souls*, (not our backslidden, *but in our converted souls*) remains of the carnal mind."—*Guide* 1870, p. 181.

Dr. G. Smith, F. S. A.: "But now the clearly observable distinction is felt to exist, that the mind has power over these corruptions, *restrains their action*, and looking to Jesus by faith, does not, even under their influence, commit sin. *Yet the existence of these remains of corrupt nature is painful and dangerous.*"—*Lectures on Theology*, p. 203.

Rev. Dr. Curry said in the Debate in the New York Preachers' Meeting: "This 'carnal mind' survives the work of regeneration, and *is often actively rebellious in the hearts of real Christians.*" . . "The purified spiritual vision discovers a great depth of iniquity within; and the quickened and tender con-

science is convicted of and pained by *deep inwrought pollution.*"

Rev. John Dick, D. D., in his Lectures on Theology, says: "Although in regeneration, holy principles are infused into the soul, yet, *the change produced is only partial.* No Christian grace is wanting, in the regenerate man, and no *sin or sinful inclination retains its sovereign power;* but the graces are *imperfect,* and *remaining depravity continues* to operate, and sometimes prevails."

Bishop Thomson, at the West Va. Conference, in his last clerical address, a few days before his death, said: "The justified and regenerate discover in themselves the remains of the carnal mind. If you accept the theory that you are sanctified when you are justified, if you find the remains of sin after you experience regeneration, you will be led to a melancholy conclusion. The opposite view, *that we cannot be made pure, is equally pernicious.*"

Rev. Richard Watson says: "That a distinction exists between a regenerate state, and a state of entire and perfect holiness, will be generally allowed."—*Institutes,* Part II. chap. 29.

Rev. Dr. Dempster: "The denial of it is a position utterly novel. It is less than two centuries old. Till that modern date no part of the Greek or Latin Churches was ever infested with it. And in the

Reformed Churches it was never heard of only among a few raving Antinomians."—*Sermon before Biblical Institute.*

Dr. George Peck: "And believing, as I do, that the theory which identifies justification and entire sanctification, in point of time, not only wars against but utterly *subverts* the Scripture doctrine of sanctification as taught by our standard writers." Dr. Peck further adds: "And would it not be a sad indication of the degeneracy of Methodism in this country, if what Mr. Wesley, under God our great founder, *considered heresy, and opposed with all his might,* should be cherished as the very marrow of the Gospel by the *ministers* and *people* of the Methodist Episcopal Church? It is to be hoped that the day is far distant when such will be the fact."—*Peck's Christian Perfection,* p. 364.

Bishop Foster says: "Believers are not by virtue of the new birth *entirely free from sin,* either as it respects the *inward taint* or outward occasional act." —*Christian Purity,* p. 107.

To the distinction between regeneration and complete purification, all *ministers* of the Methodist Episcopal Church have fully set their seal in their ordination vows, or induction into the ministerial office. The following questions have been answered in the affirmative, *under the most solemn circumstances,*

*by each one* of the eleven thousand ordained ministers in our Church: "Have you faith in Christ? Are you going on unto perfection? Do you expect to be made perfect in love in this life? ARE YOU GROANING AFTER IT?"—*Methodist Discipline.*

More than one hundred thousand ministers of Christ have answered these interrogations in the affirmative during the past hundred years. The command of the Supreme God: "BE YE CLEAN, *that bear the vessels of the Lord.*" is the foundation of these disciplinary questions.

Bishop Hamline wrote in his diary, in 1847: "He who stands at the altar and repeats the usual answers to the solemn questions in the Conference examination, and then makes light of the doctrine of Perfect Love, is *fit for almost anything but the pulpit.* According to Mr. Wesley, *he is either a dishonest man or has lost his memory.*"

A writer in a book recently published endeavors to make a point against the commonly received doctrine of Christian purity, by asserting that hardly one in twenty of our ministers profess it, either publicly or privately; and that even among our Bishops, its confessors are as hard to be found as among any other class of our people.

While we are pleased with the *spirit* of the book, and the absence of all petty flings against the doctrine

it antagonizes, we cannot believe its author has studied this subject as thoroughly, or given it the attention he should have done before writing against it. We are compelled to differ with the book in some of its statements. Instead of hardly one in twenty of our ministers professing it, as is stated, if it had said, there is hardly one in twenty *who has not* AT SOME TIME DURING HIS LIFE *professed* this blessing, it would, as we believe, have been nearer the truth.

The fact is, as we understand it, the *great majority* of our ministers, have at *some period of their life professed purity.* As to our Bishops, from Asbury to Peck the most of them have professed it more or less. Those, whose testimonies in some form are not on record, are exceptions, rather than the majority. That all of them have made the subject a *specialty,* and professed the blessing as *prominently* as Asbury, Hamline and Peck, we do not claim; but that a large share of them have confessed it at times we do know, and their lives have vindicated their confession.

The author says Bishop Asbury did not profess it. Bishop Asbury left in writing, written years before his death—"I LIVE IN PATIENCE, IN PURITY, AND IN THE PERFECT LOVE OF GOD." I call that a profession of perfect love.

Bishop Whatcoat, in describing his experience long after his regeneration, says:—"My soul was drawn out and engaged in a manner it never was before. *Suddenly I was stripped of all but love.*" What is this but a profession of perfect love?

The materials in various forms are available to show that a decided majority of our Bishops have at times made this profession. It will not do to take the position, that because a Bishop, preacher, or private member, does not profess holiness *constantly*, *repeatedly*, or *continuously*, he, therefore, *does not profess it at all*, or, NEVER HAS MADE THE PROFESSION. If we judged the profession of justification and regeneration by such a rule, it would exclude a large share of the same persons, from a confession of any religion at all.

We maintain from their writings, diaries, and biographies, that a large share of our Bishops have *at some time* confessed salvation from all sin; as that grace is commonly understood in the Church. The reader would be astonished to know how many of the prominent ministers of the Church HAVE AT TIMES PROFESSED THIS BLESSING.

In some of our Conferences, to our knowledge, a large share of the preachers have professed to have "*a clean heart.*" They have not all confessed it at the *same time;* nor in the *same terms;* nor have all

given either the *subject* or the *profession* great prominence. Many may not have said *much* about it, not as much, perhaps, as they should have done — not so much as would have been pleasing to God, and useful to themselves and the Church.

It may be presumed, the author of the book taking the position stated, may not have had as favorable an opportunity as some others, of knowing how many of the eleven thousand ministers of our Church, *at times*, have professed this blessing. Then, it is one thing to obtain a clean heart; another to *witness to it*, and quite another to *retain it*, and *become established therein*.

Should it be asked why so many lose it? We answer: when the chief ministers of the Church give this doctrine and experience the prominence, sympathy, and clearness in their teachings their importance demand, or when, in the language of Mr. Wesley, "*all our preachers make a point of preaching Christian Perfection to believers* CONSTANTLY, STRONGLY AND EXPLICITLY;" we shall hear of less losing it in both ministry and laity before they become established therein.

Mr. Wesley said: "What a grievous error to think those saved from sin cannot lose what they have gained! It is a marvel if they do not, *seeing all earth and hell are so enraged against them;* while

meantime, SO VERY FEW *even* of the children of God skillfully endeavor to strengthen their hands." — *Works,* vol iv. p. 419.

It is a fact of common experience, that the remaining corruptions of the heart after regeneration, become sooner or later, matter of consciousness with every child of God — that all regenerate souls learn by sad experience, they were not entirely sanctified when converted; and they become amazed and humbled by the consciousness of their remaining corruption — their natural tendency to sin.

In regeneration, as we have seen, are implanted the elements of all holy affections, and so long as justification is retained they are dominant, and not under the control of inbred sin. And yet, though its power is broken, so it does not reign, and the soul is not in bondage to it,— has victory over it through grace; its "root" or "seed," its inbeing and existence remain, and often strive for the mastery.

So long as it exists in the soul, the soul is not purified — not "complete in Christ." This is the doctrine which runs through our Theology, our Commentaries, our Discipline, our Hymn Book, and our Biographies.

The human mind is ever inclined to go to extremes. Truth usually lies between these extremes. Some attribute too much to justification and regen-

eration, and others too little. Those who attribute too much to it, claim at justification the soul is entirely sanctified, so that beyond that there is nothing of obtainable experience left, except simple growth, and development. The second error, of attributing too little to it, is quite prevalent, and a serious one. Such regard it as comparatively an insignificant blessing, and compatible with but little difference between themselves and the world — that they can possess some religion, and live in neglect of duty, and even to some extent in violation of the commands of God.

Whereas the justified state is not consistent with COMMITTING SIN, and is negatived by *the commission of any sin.* While the justified believer does not willfully commit sin, he may at times yield to the enemy under powerful temptation, or through weakness, ignorance, or want of reflection; and may be blameworthy for negligence, or through a *voluntary* relation to his ignorance, weakness or carelessness. The neglect of any known duty will certainly bring the displeasure of God upon the justified soul. No man can "commit sin," or neglect duty, without being condemned before God. It is written concerning the justified soul: "There is therefore now no condemnation to them who are in Christ Jesus."

A professing Christian who lives in the commis-

sion of sin, *is a sinner*. The reader will note the following passages taken from the first Epistle of St. John:—"He that committeth sin is of the devil." Not he that committeth *great sins*, or *little sins*, or continues committing sin, but he that "COMMITTETH SIN IS OF THE DEVIL."

"He that saith, I know him, and *keepeth not his commandments*, IS A LIAR."—"We know that whosoever is born of God SINNETH NOT."—"Whosoever abideth in him SINNETH NOT."—"My little children, I write unto you THAT YE SIN NOT."—"Whosoever committeth sin *transgresseth also the law*."—"In this (committing sin or otherwise) the children of God are manifest, and the children of the devil."—"For this is the love of God, that ye keep his commandments." In another place it is written—"He that hath my commandments, and *keepeth them*, he it is that loveth me."

We do not teach any state of grace which admits of *committing sin*, and the least that justification can do for any man is to save him from all guilt, and keep him from committing sin.

Many appear to think the difference between the merely regenerate and the entirely sanctified consists in committing sin or otherwise. This is a mistake. The difference is not one of committing sin; it is not so much a difference in the *outward life* as in

the *inward experience*—the purity or impurity,—the moral state of the soul. Neither the one nor the other can commit sin or neglect duty without standing condemned before God. All the duties of a Christian, as they are written in the Bible, are just as binding on one who is justified as on one who is entirely sanctified. This should not be forgotten: *every item* of God's law is binding as much on the partially purified as on the entirely purified. It is a great evil that in many Churches the standard of justification is so low.

We often hear people ask—"Will God partially cleanse the soul?" "Can a new creature be only partly new?" and "Can God do a thing imperfectly?"

Of what God can do, or what he can not do, we know but little, but we do know an objection based on ignorance must be powerless. Some things which He *has done* and *is doing* we know by experience, observation, and Revelation. The same questions might be asked in regard to God's works in nature, as well as in grace; and, so far as analogy gives us any light, it harmonizes with Revelation. PROGRESS IS CERTAINLY THE UNIFORM LAW OF NATURE.

All God's works doubtless harmonize with His infinite wisdom and power, as well as with the highest wellbeing of his creatures, and are as com-

plete at every period of their existence as their *nature* and *relations* will admit. Those asking these questions might derive some light in contemplating the three great dispensations of human redemption — the PATRIARCHAL, MOSAIC, and CHRISTIAN.

Let it be understood that the favor of God and a title to heaven do not depend upon the highest perfection of which our nature is capable. The babe in Christ is as truly a member of the family of God, and as certainly an heir of heaven as a perfect man in Christ. After *pardon, adoption,* and *heirship* to heaven, it should be remembered that *obedience to all the known will of God, our sanctification included, is the condition of retaining his favor,* and *our ultimate salvation.*

"Nothing resting in its own completeness
Can have worth or beauty; but alone
Because it leads and tends to farther sweetness,
Fuller, higher, deeper than its own."

"Nor dare to blame God's gifts for incompleteness,
In that want their beauty lies: they roll
Towards some infinite depth of love and sweetness,
Bearing onward man's reluctant soul."—*Proctor.*

## CHAPTER VI.

### Christian Purity not obtained by Growth in Grace.

THE opinion has become somewhat prevalent among Christian people, that deliverance from indwelling sin — a state of purity of heart — can be obtained by the ordinary process of *growth in grace.* This we regard as a serious mistake and productive of much evil. We view it as un-Scriptural and anti-Wesleyan.

The sin remaining in the regenerate believer, who is not entirely sanctified, as has been maintained, consists of inbred corruption. This is not sin, strictly speaking, which is "the transgression of the law," incurring guilt; but original depravity, the soul's *natural tendency to sin;* — an inherited, inborn, sinward inclination, the natural effect of sin, derived from Adam, and augmented by actual sin.

"Sin committed, and depravity felt (says Bishop Foster), are very different; the one is an action, the other *a state of the affections.* The regenerate believer is saved from the one, and he has grace to enable him to have the victory over the other; but

*the disposition itself*, to some extent, remains, under the control of a stronger, gracious power implanted, but still making resistance, and indicating actual presence, and *needing to be entirely sanctified.*"—*Christian Purity*, p. 111.

"These (sin and depravity) are coupled together, as if they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another."—*Wesley's Sermons*, vol i. p. 113.

Rev. Dr. Steele, in "Love Enthroned," says: "The *spirit of sin*, or inbred sin, technically called *original sin*, because it is *inherited from Adam*, is *the state of heart* out of which *acts of sin* either actually flow or tend to flow. Until this *state* is changed, the conquest of love over the soul *is incomplete.* Regeneration introduces a power which checks the outbreaking of *original* into *actual sin*, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness."—P. 37.

The reader will bear in mind the terms "inbred sin," "indwelling sin," "inherent sin," and all others significant of inward pollution, are not used in this work as signifying sin strictly speaking, but as alluding to the inward *defilement* or *depravity* of the unsanctified heart, which is not to be *pardoned like sin proper*, but is to be *extirpated or cleansed from the soul.*

This carnal nature is *inborn — inbred*, and is a constitutional disease; like a family afflicted with a particular disease for a hundred generations, which is in their constitution, and is transmitted from parent to child, from generation to generation. This depravity remaining in the heart subsequently to regeneration, as we have seen, and manifesting itself in the form of perverted passions, propensities, and appetites, at times struggles for indulgence and mastery — to regain its lost dominion. It does not involve guilt until it is *assented* to, *yielded* to, or *cherished;* condemnation being consequent only upon actual transgression, in sin of either omission or commission.

The justified state involves grace to hold under control remaining sinful tendencies. Depravity does not *reign*; if it did, sin would be *committed*, justification forfeited, and a foundation laid for repentance from dead works. While the soul may be *pained* and *afflicted* by its *inbeing* and its *struggles* for *ascendency*, yet if it maintains its integrity, and the will remains right, *no sin is committed*, however much depravity may be felt.

While the merely regenerate loves God *supremely* —above all else or every other object (to do less would be idolatry), he cannot love God with *all his heart*, until he is entirely sanctified; or so long

as this remaining carnality, or "inbred sin," as it is usually called, is not removed. This inward foe — the "carnal mind," which is "enmity against God," must be expelled before perfect love can be possessed or enjoyed.

We admit, growth in grace, culture, development, and sanctified habit will secure increasing light, and afford increasing power to overcome and hold in subjection remaining inbred sin, though they do not *eradicate it* or *cleanse* the heart. They may abate its force, but can neither change its *nature* nor remove it from the soul. Nothing can change the nature of sin, or pollution. It must be destroyed. The old leaven must be purged out.

Growth in grace involves no more than its terms indicate; an increase of our *present grace*, but not the extermination of remaining impurity. We are to grow *in* grace, but never *into* it.

By every act, and effort of the soul in resisting temptation from without, or the *risings of depravity* within, it gains increasing strength, which affords easier victories *over depravity*, but does not exterminate it, or cleanse the soul. So long as the regenerate soul retains its justified state — no actual sin is committed — its light, and strength, and life will increase, though its inbred sin be not removed — simply *conquered — subjected.*

Increasing *light* will reveal more clearly the remaining deformity and impurity in the heart, though it does not remove it, as inbred sin cannot be *shined* out of the heart. An increase of *patience* will afford a more easy and complete victory over impatience; but that does not remove inbred sin — the cause of the *tendency to impatience*, which inheres to the soul, and cannot be removed by the mere increase or improvement of any grace. An increase of *love* will secure a more easy and complete victory over all its antagonisms in the heart, but that does not destroy or remove the cause of these *inward sinward tendencies*. The same is true of every other grace of the Christian life.

"Moral depravity (says Bishop Hamline) *is not in action* or *deed*, but *lies* FARTHER BACK, and DEEPER DOWN *in our nature*, at the *fountain-head of all activity and character*. It is enmity to God, and like the fatal worm at the root of the vine, withers every green leaf."—*Sermon on Depravity.*

This original, inborn sin, cannot be imperceptibly grown out, without a supernatural, conscious operation of the Holy Spirit. Sanctification is no *natural* work;— is no *inner process of nature* like the growth of a tree; nor something which follows as a matter of course to the justified state. Dr. Steele says,— "It is the experience of the Christian world through

all ages, that the converted soul *never outgrows this taint in its texture and substance.*"—*Love Enthroned*, p. 332.

The difficulty which mere growth in grace does not reach — inherent depravity — lies deep in the soul, and is *manifested* in the wrong leanings, unhallowed appetites, and propensities of the impure heart. In its *essential nature* as stated, it is not *vicious acts* or *passions*, but a *corrupt state*, or *condition* of the soul, which develops itself in vicious acts or passions; just as *purity* in its essential nature, is not holy acts or passions, but a *pure state* or *condition* of the soul, which develops itself in pure acts and tempers.

As stated in the first chapter, it is not holy actions, primarily, which make a man holy, but a holy heart which makes the actions holy. It is a mistake to suppose that evil tempers and wrong inclinations constitute inbred sin; they are its manifestations — proceeding from the uncleansed heart. The removal of this inborn corruption, the fruitful source of these unlawful risings, cravings, and tendencies, is in whole and in part, a supernatural work wrought by the Almighty Spirit and the blood of Christ.

By growth in grace we may increase in knowledge; habits of virtue may strengthen; the graces of the Spirit to *some extent* may become more and more

*mature, established,* and fortified, and thus "inbred sin may be stunned," its *power* lessened, and its *operations* prevented; while the soul is yet unsaved from its *inbeing* and *existence.*

The *subjugation* of depravity is not its *destruction* or *removal;* and growth in grace, which contemplates the *subjugation only* of indwelling sin, is no definite approach to entire sanctification.

Its removal is an *instantaneous* — not a *gradual* work, a *divine,* not a *human* work. The soul is *passive* in purification: — it is the *subject,* not the *agent* of the cleansing. It is *active* and *co-operative* with what precedes, and what follows the cleansing; but the cleansing itself is something *experienced,* and not something *done* by the soul.

In repentance, humiliation, consecration, faith, and all active duties, the powers of the soul are called into exercise, and are not passive. The soul is *passive* in being cleansed, as it was in regeneration. Both are God's work. Both are supernatural. Both involve human agency. They are not accomplished by *secondary causes,* or *natural causes.*

*Purification* is predominantly referred to the Holy Spirit in the Scriptures as his peculiar work.

Dr. George Smith, F. S. A., a distinguished author, says, — "And as we obtained pardon by simple faith in Jesus, *so must we obtain purity.* We are

*no more able to work out the latter* in our own hearts than the former. One is as fully purchased for us by the blood of Jesus, and as freely promised us as the other. We must come then to the great and precious promises, and *exercise a faith precisely analogous* to that by which we were justified. We must fully assent to what God hath said respecting the remains of sin and its removal."—*Lectures on Theology.*

This is pertinent, clear, and definite, and is in full harmony with Methodist teaching.

Rev. Dr. Hodge, in his very able work—"Systematic Theology"—says of sanctification, it is not by a "mere process of *moral culture,* by *moral means;* it is as truly *supernatural in its methods, as in its nature.*" He further says, it is by faith, and God "becomes bound by his promise to accomplish the *full salvation from sin* of every one who believes."—Vol. iii. p. 220. The reader will find many choice truths in Dr. Hodge's article on sanctification.

Rev. Timothy Merritt, in his "Manual on Christian Perfection," replies to the idea of a gradual sanctification, obtained by growth in grace, little by little, as follows:—"The work may be accomplished in one day, or one hour, and yet be a gradual or progressive work. A long time is not necessary in

order to a gradual work of this kind. The gradations may be as follows:—

"1. Light is imparted to the soul.

"2. Conviction is fastened upon the conscience.

"3. A desire springs up to be delivered from all sin.

"4. He confesses and prays for deliverance.

"5. He is convinced that he cannot cleanse his own heart, and therefore casts himself upon the mercy of God for this.

"6. *The work is wrought in him.* Now, it is evident that these several actions may be performed in a short time."

If this process be correct, as given by the sainted Merritt, and we maintain that it is; how clear that the soul *is not being sanctified* or *purified at all* during what is called the gradual process, or during the *first five* items stated. Obtaining *light*, receiving *conviction*, *hungering after purity*, and *confession* and *prayer*, are in no sense the work of *sanctifying* the soul. They may each exist, and the soul remain unsanctified.

Receiving light does not cleanse us. Light is not given to *wash* the heart. The Scriptures nowhere teach that light has any cleansing properties for a corrupt soul. Defilement cannot be bleached out by shining light. It will shine away and dispel

darkness, but not pollution. It reveals our inbred sin and the remedy for it; and, while it cannot make us *pure*, it reveals the blood of Christ which can. The items named precede purification, but they do not effect it, (that is the work of the Holy Ghost,) and they certainly do not constitute its *identity*.

The sinner passes through a similar process before his regeneration; but no one claims that his receiving light and conviction, and his confession, prayers, and repentance regenerate his soul. They only precede that work, associated with its conditional cause. Bishop Foster says,—"This work is of God, entirely. Here, means do nothing: they only bring you to God, and He sanctifies; without them you can not come to God, and unless you come he can not sanctify; *but your coming does not sanctify*, it brings you to him who does. You employ the means only to bring you in contact with the agency. It is the fire which refines the gold. . . . . The fire does not refine the gold unless it be brought; *the bringing does not refine;* it must be brought, and the fire must exert its agency. *The soul is not sanctified by means*, nor in the absence of them."—*Christian Purity*, p. 219.

Mr. Wesley says,—"God usually gives a considerable time for men to receive light, to grow in grace, to do and suffer his will, before they are either

*justified* or *sanctified.*" Here Mr. Wesley teaches that the reception of light, growing in grace, and doing and suffering God's will, as a gradual process, usually precede both justification and sanctification; but this process no more sanctifies the soul than it regenerates it. He doubtless used the phrase "grow in grace" in a restricted sense, as a man cannot, properly speaking, grow in grace until he is justified. Regeneration, as we have seen, is the impartation of spiritual life to the soul. God is its author. God alone regenerates. It is instantaneously done, and is the beginning of a new spiritual life. But this regenerate state admits of remaining carnality,—some "unrighteousness,"—hence the need of further cleansing.

While rites, ceremonies, sacraments, truths, and means of grace are all proper, necessary, and useful, they cannot cleanse the heart in whole or in part. Secondary causes and influences are utterly inefficient to *purify* the soul, which is God's work. These secondary causes may help us to God, and aid us in reaching the conditions of the *divine work.*

Will the reader please note carefully the following from Mr. Wesley:—"Indeed, this is so evident a truth, that well-nigh all the children of God scattered abroad, however they differ in other points, yet generally agree in this: that although we may, 'by the

spirit, mortify the deeds of the body;' *resist and conquer both outward and inward sin;* although we may *weaken our enemies* day by day;—*yet we cannot drive them out.* By all the grace which is given at justification, *we cannot extirpate them.* Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot till it shall please our Lord to speak to our hearts again, *to speak the* SECOND TIME, BE CLEAN; and *then only the leprosy is cleansed.* Then only, the EVIL ROOT, the *carnal mind, is destroyed;* and *inbred sin* subsists no more. But if there be no such SECOND CHANGE, if there be *no* INSTANTANEOUS *deliverance* AFTER justification, if there be none but *a* GRADUAL *work of God* (that there is a gradual work none denies), then we must be content, as well as we can, to *remain full of sin till death.*"—*Sermons*, vol. i. p. 122. This is clear and to the point.

The struggles of inbred sin for indulgence may gradually cease, and from this consideration some believers have come to think their deliverance from sin a gradual process. While its efforts for the mastery or indulgence may gradually cease, it may still exist in the heart, in a *stunned* or *dormant* state. It may be brought under and kept under, and yet be neither dead nor expelled from the heart.

Mr. Wesley says, "How naturally do those who

experience such a change (regeneration) imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein? How easily do they draw that inference, I feel no sin; therefore I have none: it does not stir; therefore it does not exist: it has no motion; therefore it has no being. But it is seldom long before they are undeceived, finding sin was only *suspended*, not *destroyed*. Temptations return, and sin revives, showing it was but *stunned* before, not dead."—*Sermons*, vol. i. p. 385.

The growing Christian may often have such complete victory over inbred sin, and it may remain so quiet in his heart as to lead him to think it has been removed, while it is only in *subjection;* its struggles for indulgence having ceased for the time being. Depravity is a *constitutional, hidden*, and often a LATENT EVIL. This principle, or carnal nature may remain when not *active* or *in exercise*.

Purity is the result of a cleansing wrought in the soul by the Holy Ghost. It is wrought in the *soul itself*, and not in its *actions* or *exercises*. The change is in the *state* or moral condition, so that its inclinations are not *sin-ward* and *corrupt*, but *God-ward* and *pure*. In this state, pure dispositions are *natural* to it, and the *principle remains when the disposition is not in exercise. Purity exists as a state*,—a dispo-

sition,—a condition, or quality of being. Though *inherent*, it is *gracious*, and is *supernaturally* wrought.

"Justification," says Dr. John Dick, "takes away the guilt of sin, or the obligation to punishment. Sanctification *cleanses us from its stain or pollution.* . . . . Sanctification is a physical or moral act, or rather a series of such acts, by which a change is effected in the *qualities of the soul.*"—*Lectures on Theology.*

Growing in grace is not the process of securing this state, or condition of soul. Growth is not the process of *refining*, *purging*, or separating sin from the soul, either *before* or *after* entire sanctification. Dr. Hodge says, "Nor is sanctification to be confounded with the effects of *moral culture* or *discipline.*"—*Systematic Theology*, vol. iii. p. 220. Growing in grace secures an increasing abhorrence of sin; an increasing knowledge of God, of ourselves, and of our duty. It secures an increasing strength of all the graces of the Spirit, which *numerically* are perfect in the regenerate heart. It secures an increasing attachment to Christ and his cause. While all this does not extirpate indwelling sin, it keeps it under, and renders victory over it more easy and complete.

"Depraved inclination in the justified soul," says Dr. Steele, "*is not outgrown by spiritual development*, but *killed* by the power of the Holy Ghost through a specific act of faith."—*Love Enthroned*, p. 333.

The soul must be sanctified by some other force than the natural laws of growth, as they are powerless to remove the carnal mind. No degree of growth can purify the heart; that involves a *purgation*, an *ablution*, an *extermination*, a *destruction*. Note the Scripture illustrations in Chapters III. and IV.

"Growth in grace, while accompanied by increasing power to abstain from actual sin, has no power to annihilate the *spirit of sin*, commonly called original sin."—*Love Enthroned*, p. 331. While a believer may deny himself, strive to do all the will of God, maintain a watchful spirit, and keep under his corruption, so that it has no power over him, yet his heart is not *being gradually cleansed*. It is often the case, while the believer is striving against his corruption with all his might, the more it opposes him, and the more he is conscious of its presence and power, and of his own inability to rid himself of it; and that this deliverance cannot be effected "*by might, nor by power, but by my Spirit, saith the Lord.*"

It should be borne in mind, the grace of purity is not achieved by the believer over *outward enemies*, but is wrought in us, by the *removal* of an inherent depravity;—a purification, not by *warfare* and *successive victories over depravity*, but by the Holy Ghost.

There is no Christian effort or exercise which can

purge the soul from sin. The Scriptures nowhere teach that the gradual advances of a Christian by consecutive steps, or acts of obedience, are attended by a gradual cleansing of the heart, stain after stain departing, till every impurity is gone.

As our original and inherent sinfulness was derived from Adam, so our *inwrought, inherent purification* — our personal holiness must be *derived from*, and *wrought in us by* Jesus Christ, our second Adam. Thus it takes supernatural, divine power to destroy this inborn sin, and remove it *root* and *branch*, so as to make an end of it.

Expecting by an imperceptible growth in grace, to attain an entirely sanctified state, is a snare of Satan, and keeps thousands from obtaining the blessing of "a clean heart." Growth appertains to the development of the "new man," and should not be mixed up with the supernatural process of purification, in "*perfecting the saints.*"

We cannot *grow clean.* We can be *washed clean.* "Wash me and I shall be whiter than snow." We can grow *in* grace, but not grow *into* grace, just as we can swim *in* water, but can not swim *into* water. Growing *in* a state we are already in, and the growing *into it from some other state*, are quite different things. As has been stated, there is no such thing as growing into regeneration or sanctification, and we can

no more *grow pure,* or work ourselves pure, than a sinner can grow or work himself into a regenerate state. Both are God's work. Both are by simple faith. Neither are wrought by *culture, expansion,* or *enlargement.*

Rev. Wm. Readdy says, "This salvation is not reached by *growing up into it,* 'nor by works, as the Pelagians do vainly talk.' Weeds in a garden are not grown out by the growth of useful plants and vegetables, they must be dug or pulled up. Remaining sin in the heart is not removed by the growth of Christian virtues."—*Inside Views of Methodism,* p. 61.

Dr. F. G. Hibbard, one of the most accurate Theologians of the Church, says, "It has long appeared to us that many who are seeking after *entire holiness* mistake the duty of a *gradual growth in grace,* and the knowledge of our Lord Jesus Christ, for a *gradual growing out of sin.* They seem to think that the two *mutually involve each other,* and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin." . . . "Now, to all such we would say one word of admonition. *There is no gradual growing out of sin.* All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb.

WHENEVER THIS IS DONE, IT IS AN INSTANTANEOUS WORK." . . . . "*Sin is not a thing to be grown out of,* but a thing to be forgiven and to be *cleansed away.*" . . . . "In this view of perfection, (the *improvement* and *maturity* of the graces of the Spirit,) there are degrees and progressive stages; but *in the work of* SIMPLY CLEANSING FROM ALL SIN, both 'of flesh and spirit,' *inbred and overt sin, there are* NO DEGREES, NO PROGRESSIVE STAGES, but the work is complete at the first, and *instantaneous as to time,* performed by the Holy Ghost just at the moment when the burdened soul has faith *to be made every whit whole."—Editorial in N. C. Advocate.*

Rev. Dr. Fuller of the Baptist Church, in an address of rare strength and clearness, before the Evangelical Alliance, says, "Yet for all this it is true, that in *subduing our depravities, one act of faith is worth a whole life of attempted faithfulness.*" . . . . "But we forget that salvation from the *power* and *corruption* of sin, from *sin itself,* must be in the same way, that is by faith, the same as we are pardoned." This from Dr. Fuller is a clear presentation of *purity,* as obtained by faith, and not attained by good works, spiritual growth, or Christian culture.

Mr. Wesley says, "Inquiring (in 1761) how it was that in all these parts we have had *so few witnesses*

of *full salvation,* I constantly received one and the same answer: 'We see now we sought it by our works; we thought it was to come *gradually;* we never expected it to come in a *moment,* by *simple faith,* in the *very same manner as we received* justification.' What wonder is it, then, that you have been fighting all these years as one that beateth the air!"—*Works,* vol. vii. p. 377.

## CHAPTER VII.

### Christian Purity not obtained by Growth in Grace.

THE fact that inbred sin is a *unit*, "*an evil principle still infecting our nature*," as Dr. Hodge of Princeton calls it, is proof that we cannot obtain freedom from it by growth in grace.

Like error, inbred sin is a simple, uncompounded element or quality, and continues unchangeably the same, at all times and under all circumstances. It cannot be analyzed, and is not subject to any change; and in its essential nature, it can never be made anything else. Hence it cannot be divided, or subdivided and removed by parts. Though it may have a hundred varied manifestations, it is the same "evil principle" in every form of its operations; and, while it may taint, or impregnate the whole soul, it usually has its leading channels, and these varying in different persons.

St. Paul particularly describes the streams which flow from this fountain—"adultery, fornication, uncleanness, lasciviousness; . . . variance, emula-

tions, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

In speaking of regenerate, but not entirely sanctified souls, Mr. Wesley says, "They now feel *two principles* in themselves plainly contrary to each other." These principles he calls "*nature*" and "*grace.*" St. Paul calls them "*the flesh,*" and "*the spirit.*" Mr. Wesley attributes feelings of pride, self-will, anger, unbelief, and all the unlawful appetites, and tendencies to this "evil principle." He says, "Sin remains in him (the justified and regenerate,) *yea, the* SEED OF ALL SIN, *till* he is sanctified throughout." St. Paul says,—"If ye live after the FLESH ye shall die;" but, "As many as are *led* by the SPIRIT OF GOD, they are the sons of God."

This "principle," or "flesh," or "nature," or "seed of all sin," or "indwelling sin," or, whatever it may be called, we maintain is not removed by any gradual process. As grace, or the "new man" its opposing principle or life was not implanted gradually, neither is inbred sin, the antagonism of grace, exterminated gradually. "The way of the Lord" may be prepared, as we have seen in either case. These steps of preparation are receiving light and conviction, prayer, submission, and consecration.

We repeat, as there was a gradual process before the principle of life was implanted, so there may be

a preparatory process before sin is exterminated. The preparatory, gradual process in the former did not break the power of sin, and impart the "new life;" nor does the gradual preparatory work in the latter exterminate sin, or purify the heart.

Dr. Steele says, "This spiritual development *by growth* is the *necessary preparation* for this destruction of *inborn sin*."—*Love Enthroned*, p. 333.

Inherent sin can not be removed by drying up its leading channels. Striving to purify the heart by removing one corruption, and then another, and so on, is not the way to purity. Depravity may take any one of a hundred channels. We can not purify the fountain by working at the streams. And while the fountain is corrupt, it is liable to break out in any direction. If we dry up, or close up one channel, it will only break out in another. So long as the "carnal mind"—the "root of sin" remains, it may spring up in any direction.

Dr. Adam Clarke says, "In no part of the Scriptures are we directed to *seek holiness by gradation*. We are to come to God as well for an *instantaneous* and *complete purification from all sin*, as for an *instantaneous* pardon. Neither the seriatim pardon, nor the *gradation purification, exists in the Bible*."—*Clarke's Theology*, p. 208. The reader will note this quotation from the celebrated commentator, as clear and decided on this subject.

Purification being by faith, is of necessity instantaneous, the same as justification. The sinner does not repent of one sin at a time, and believe for the pardon of that sin, and then take up another, and so on, *seriatim*. He comes with all his sins, and is justified (pardoned) freely and fully, all at once, or instantaneously.

In purification, God does not cleanse one depraved appetite and then another, until inbred sin is all removed from the soul. This evil principle or carnal nature, as has been stated, lies back of these evil appetites or propensities, and is their cause; and though these are subdued and subjected, the seat of the difficulty — the inbeing of this carnal nature is not reached. Though we may conquer a depraved appetite or passion, our depravity still retains its *life* and *strength*, and often only works in a more concealed manner, or takes a different direction.

While depravity is not a faculty of the soul, it does *inhere in* the soul, and is developed to the soul's consciousness, and in the soul's action, and has as positive *entity* as any other existence. Purity or impurity are as clearly states of consciousness as any facts of consciousness. The inspired writers refer to bodily disease as their most striking illustrations of it; and there must be a remarkable analogy between them, to justify this mode of Scriptural teaching, so

common all through the Bible. Disease not only *deranges the action of the bodily* organs, but often *pervades*, and *inheres* to, and *affects* the *organs themselves*. This is true of all *constitutional diseases*. Inbred sin is the soul's disease. Christ is the great Physician. Holiness is spiritual health — freedom from moral disease. "By his stripes *we are* HEALED."

Of this inborn impurity, Dr. Francis Hodgson says, "It is something which inheres in our *moral constitution*, and *causes a deranged action* of its powers."—*New Divinity Examined*, chap. 8.

Mr. Wesley says, "You may obtain a *growing victory over* sin from the moment you are justified. BUT THIS IS NOT ENOUGH. The *body of sin*, the *carnal mind*, must be *destroyed;* the old man must be slain, or we can not put on the new man, which is *created* after God (or which is the image of God), in righteousness and true holiness, and this is *done in a moment*. TO TALK OF THIS WORK BEING GRADUAL, *would be nonsense, as much as if we talked of gradual justification.*"—*Journal of Mrs. H. A. Rogers*, p. 174.

It is clear that growth in grace has no fixed relation to *purity* in any way. Growth never changes the *nature* of anything. A believer can not *grow pure* on the same principle that a sinner can not *grow into a saint* — growth not changing the *nature* of things. That which is pure may grow, or that which

is impure may grow, and mere growth does not change the one or the other. If anything is defiled, *washing* or *cleansing* will make it *clean*. So of the human heart, the cleansing energy of the Holy Spirit can eradicate all its impurity, and make it clean through the blood of the Lamb.

All the changes by growth or gradual processes are in *size* or *quantity*, and not in *kind* or *quality*. *Purity* pertains to *quality*, and not to *size* or *quantity*.

Growth or gradualism is a *pure naturalism*. Purification is a *supernaturalism*, and is *instantaneous;* is by faith, and therefore not by works.

Mr. Wesley says, "As to manner, I believe this perfection is *always* wrought in the soul *by a simple act of faith; consequently in an instant.*" He further says, "Look for it then every day, every hour, every moment! Why not this hour, this moment? Certainly you may look for it now, if you believe it is by *faith*. And by this token you may surely know whether you *seek* it by *faith* or by *works*. If by *works*, you want something to be *done* first, before you are sanctified. You think, I must first be or do thus or thus. *Then you are seeking it by works unto this day.* If you seek it by *faith*, you may *expect it as you are;* and if as you are, then expect it now. It is of importance to observe, that there is an inseparable connection between these three points,

*Expect it by faith, Expect it as you are, and Expect it now.* TO DENY ONE OF THEM IS TO DENY THEM ALL."—*Sermons*, vol. i. p. 391.

While Mr. Wesley says, "Sanctification is both preceded and followed by a gradual work," he does not say that, that which he calls "indwelling sin," or "nature," or the "carnal mind," or the "seed of all sin," is gradually taken away. This he represents as an instantaneous work. The gradual growth in grace, as he taught, does not *include* nor *exclude* the *instantaneous*.

Dr. F. G. Hibbard says,—"It is hence Mr. Wesley, and also Mr. Fletcher, distinguish sanctification into two stages; the lowest degree is to be 'emptied of all sin,' the highest to be 'filled with God.' To be *emptied of all sin*, to be 'cleansed from all unrighteousness,' is a work to be done by the Spirit of God immediately acting on the soul, through the truth. It is *done at once*, according to the faith of the believer, through the meritorious blood and righteousness of the Redeemer. But to bring forth the Christian graces to the highest measure of maturity or perfection compatible with this earthly state, or with the moral capabilities of the believer, *is a work of time*, to be carried forward and performed, till the day of Jesus Christ."—*N. C. Advocate.*

Many in our churches, make the serious blunder of

confining their attention to the *outer*, to the neglect of the *inner* life. They work at the *streams*, and fail to give their first and chief attention to their great *necessity — purity at the fountain.* They struggle in a life-long effort to raise the streams higher than the fountain, or to purify the fountain by working at the streams. Their only success in this effort, is to get the *outward* and *apparent* of their life out of all proportion or harmony with their *inner* and *true character.* "Who can bring a clean thing out of an unclean? not one."—*Job* xiv. 4. Here the power to get a pure stream from a polluted fountain is positively denied us.

Rev. Daniel Wise says, "One chief reason (why many believers are not holy) is, that such seekers too often labor to mend their religious characters, instead of aiming at the *purification* of their hearts; or, to express myself differently, they aim at the *purification of their hearts* by improving their characters, *by striving to subdue particular sins.*"

Retrenchment, pruning, and lopping off excrescences of the outer life purifies no man's nature. Sour sap in a vine or tree can not be *grown sweet*, or changed by any pruning process. Make the tree good, and the branches will be good; then they will bear good fruit. God begins at the heart, and not at a man's fingers to save him, and make him a saint.

He does not begin at the outer man, and cleanse his activities, but goes directly to the heart — the fountain, whence all corrupt streams flow, and cleanses it. Having done his work there, he says — "NOW ARE YE CLEAN."

The *nature* of inbred sin is such as to exclude the idea of its improvement in any sense. It is evil, and only evil, *root* and *branch, bud, blossom* and *fruit,*— an abominable, accursed thing which God hates. It is a thing to be got rid of, to be exterminated. While it remains, the best we can do is, by the grace of God, to *resist it, keep it under,* and *maintain victory over it.* It can not be improved by pruning, changing, directing, or correcting; IT MUST BE DESTROYED.

"It is most true (says Mr. Wesley), that the root of religion lies in the heart, in the *inmost soul;* that this is the union of the soul with God, the life of God in the soul of man. But if this root be really in the heart, it cannot but put forth branches. And these are the several instances of outward obedience, which partake of the same nature with the root."— *Sermons,* vol. i. p. 216.

It is admitted, the strength and vitality of inbred sin may be more and more paralyzed and stunned. But it still remains the same in its *essential nature,* so long as it has any being, or until it is extirpated. Until the living principle of grace is implanted in the soul at

regeneration, no sinner becomes a Christian; and until the remaining opposing principle of inbred sin is removed from the regenerate heart, no Christian is entirely sanctified.

Christians can not grow into holiness, from the fact, that, in their *nature*, *growth* and *holiness* are *distinct* things; growth is *development* and *enlargement;* holiness is *purity—freedom from sin.* If we would have clear and correct views of this subject, it is necessary that we keep in mind the idea that GROWTH, PURITY, and MATURITY are distinct.

We may improve in habits of virtue, in resisting temptation, in treasuring up knowledge, and in overcoming, keeping under, and gaining easier victories over inbred sin; but all this neither improves, changes, nor exterminates it.

If Christianity can only hold a *restraining* or *repressing* power over our natural depravity, and can not destroy it; in what is it superior to human philosophy, natural cultivation and discipline? If it can do no more than restrain the evil of our nature, does it not stand on the same level with human systems?

"We have the most indubitable evidence, (says Dr. Adam Clarke), that many of the heathen Philosophers had acquired, by mental discipline and cultivation, an entire ascendency over all their wonted vicious habits."—*Clarke's Theology*, p. 195.

Dr. George Peck clearly observes, "It will be remembered that we have found sanctification to imply both *the death of sin*, and *the life of righteousness*. And when we speak of entire sanctification, as to the former part of it, we say it may be attained at once —*it is an instantaneous work*." . . . "But in relation to the latter part of this great work, viz., the life of righteousness, embracing all holy affections, and pious efforts, it *is regarded as entirely progressive*." . . . . "*The destruction of sin* in the soul, and the *growth of holiness*, are *two distinct things*." . . . . "The one is *instantaneous*, the other *gradual;* and hence it is that we sometimes say, with propriety, that the work of entire sanctification is both *gradual* and *instantaneous*."—*Peck's Christian Perfection*, p. 212. Here the death of sin is made instantaneous, and the life of righteousness gradual, by one of the purest and ablest Theologians of his day.

"We have already seen (says Bishop Jesse T. Peck) that there are two kinds of perfection — one in character, another in development. The first, applied to the body, means *health;* the second, full growth."—*Central Idea*, p. 56.

Growth in grace is essentially the same before and after entire sanctification. The only difference being in the former case, the reign of grace is somewhat limited, having a powerful inward foe to antagonize

in addition to enemies from without. In the latter, grace has unlimited dominion in the soul, and its growth is unimpeded by anything within the heart. It has obstacles to its growth from without, and ever will have during probationship; but all is *peaceful, friendly,* and *right* within.

If growth in grace, is growth in purity, it must follow, that when the soul is wholly purified or cleansed, there can be thereafter no further growth in grace, since what is wholly pure can never become more pure. Every sanctified soul knows that after his purification, growth in grace is far more easy and rapid. The obstruction to growth, in the partially purified heart, is its inbred sin. This may be overcome, but is nevertheless a hindrance. The holy Fletcher said, "A perfect Christian grows far more than a feeble believer, whose growth *is still obstructed* by the shady thorns of sin, and by the *draining suckers of iniquity.*" Though this obstacle is *overcome* by the growing Christian, let it not be forgotten, that it is not removed in this way: growth in grace not being the process of separating sin from the soul, either before or subsequently to purification.

Many appear to think increasing years must necessarily add to their personal holiness, without specially seeking a *positive renovation* from God. Neither years, nor means of grace, nor afflictions, nor

active public duties will *necessarily* improve our moral nature, but rather dwarf it, unless attended by the Holy Spirit of God.

The commands, exhortations and promises of God teach that purity is not by growth in grace. God desires, commands, and expects instant obedience. This cannot be done if holiness is obtained by growth. God *commands*—"Be ye holy,"—"Be ye filled with the Spirit,"—"Be ye therefore perfect,"—"This is the will of God, even your sanctification,"—and "Thou shalt love the Lord thy God with all thy heart." Just as surely as God desires and commands us *now* to "be holy;" *now* to "be perfect;" *now* to "be filled with the Spirit;" and *now* to "love him with all our heart;" so surely is *sin's destruction* and *heart purification instantaneous.*

All the commands, invitations and promises of God in respect to holiness *are in the present tense.* They are as clearly and definitely so, as those regarding repentance, obedience, justification, and regeneration to the sinner. In point of time, their united language is, "Behold, NOW is the accepted time, behold, NOW IS THE DAY OF SALVATION."

Bishop Janes says, "We seek it, and seek it just as we sought our former attainment—by faith in Christ, we obtain it. . . . . God is just as ready to sanctify as he was to justify, and *the power may come*

*as instantaneously* and *as consciously* as it did in our first happy experience, and we may be just as *conscious that we are sanctified wholly*, as we are that we are pardoned freely."—*Guide*, 1870, p. 181.

The *sacrificial* blood of Christ,—his *vicarious death* is the *efficacious* and *meritorious* source of all purification. *Evangelical faith* in that blood on the part of the *believer*, is the procuring, *proximate, conditional* source of purity. The word of God is the divinely appointed *instrumental* source; while the Holy Spirit is the *grand efficient Agent.* "Not by works of righteousness which we have done, but according to his mercy he saved us, by the *washing of regeneration* and *renewing of the Holy Ghost.*" If the work of purification is thus wrought according to the word of God, it can not be by growth, nor can it be a gradual work.

There is a serious and irreconcilable discrepancy between the Bible teachings, and a gradual process of purification by growth in grace. Take the following precious promise and holy covenant, as one of a thousand scriptures on this subject:—"The oath which he sware to our father Abraham, that he would grant unto us, that we *being delivered* (not grown) *out of the hand of our enemies*, might serve him without fear, IN HOLINESS, and RIGHTEOUSNESS, BEFORE HIM, ALL THE DAYS OF OUR LIFE." This

passage must be seen to be in direct conflict with the idea of being *ten, twenty,* or *thirty* years in attaining purity by a gradual process of *indefinite, imperceptible growth.*

All the terms and figures used in Scripture significant of purity,— those used to *define* and *enforce* it,— sustain the position that purification is a *short* and *rapid* work. They all imply *rapidity* and *dispatch.*

First. Death by *crucifixion.* "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed," &c.—*Rom.* vi. 6. Mr. Benson says,—"Our old man, signifies our entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected." Crucifixion is a *short process.*

Second. Death by *mortification.* "Mortify therefore your members which are upon the earth," &c.— *Col.* iii. 5. Let the process of mortification commence, and go forward, and it will soon lay its victim in the dust.

Third. It is represented as a process of *creation,*— "*Create* in me a clean heart, O God." "And that ye put on the new man, which after God is *created* in *righteousness* and TRUE HOLINESS." The process of creation, so far as we know, is instantaneous.

Fourth. The cleansing of the *leper.* "Purge me with hyssop and I shall be clean." Leprosy was

incurable by human means, and its cure only effected by a *special work of God*, and *effected in a moment.* The cleansing of the leper was an emblem of the removal of sin, and indicates an instantaneous work. The whole process was short. Christ said,—"I will, *be thou clean.* And *immediately his leprosy was cleansed.*"—*Matt.* viii. 3.

FIFTH. The process of *refining silver and gold.* "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." This is another rapid work, in which Christ is likened to a "refiner and a purifier of silver."

SIXTH. The working of *leaven.* "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." Here is a short work, not exceeding twelve hours. The parable is plain, simple, and adapted to the weakest capacity.

SEVENTH. It is represented as an *ablution.* "Wash me and I shall be whiter than snow." "Then will I sprinkle clean water upon you, and ye shall be *clean.*" This figure, so *common*, and so *significant*, indicates a short process.

Bishop Peck, at Round Lake, said,—"There is not a word of truth in it, and it is a serious mistake to trust to growing into a state of purity. God has exhausted the Bible symbols to get before us the idea

that is exactly opposite of the process of growth, viz., that sin can be really taken out, and this is the reason why we are urging you to have it done to-day."—*Penuel*, p. 313.

In harmony with these scriptures, Dr. Nathan Bangs says, "Those who teach that we are *gradually to grow into a state of sanctification*, without ever experiencing *an instantaneous* change *from inbred sin to holiness,—are to be repudiated as unsound—anti-scriptural* and *anti-Wesleyan*."—*Article in Guide.*

Regarding purity as a result of long years of growth in grace, is a great and serious mistake of millions in the Church of God; and also, in regarding growth in grace as *being chiefly between regeneration and entire sanctification;* while duty and privilege demand it should be mainly subsequent to *purification.* These mistakes, I fear, have ruined millions. Vast multitudes in the Church seem to suppose that between regeneration and entire sanctification, *there is to be a lifetime of growth in grace.*

If, as all believe, in a *moment* a work of such *magnitude* as regeneration is wrought, imparting spiritual life to a soul, dead in trespasses and sins, and removing its weight of guilt, grief, and doubt; may not the remains of impurity be washed out *instantly* by "the inspiration of the Holy Spirit, that we may perfectly love and worthily magnify his holy name"?

This work is effected by the same Spirit; is wrought in the same soul; is conditioned alike by faith; and, is likewise accomplished for the honor of God, and the wellbeing of the same person.

Dr. Adam Clarke says, "For as the work of cleansing and renewing the heart is the work of God, his almighty power can perform it in a moment, in the twinkling of an eye. And *as it is this moment our duty* to love God with all our heart, and we can not do this till he cleanse our hearts, consequently he is ready to do it this moment, because he wills that we should in this moment love him. . . . This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy."—*Clarke's Theology*, p. 208.

## CHAPTER VIII.

### Christian Purity not obtained by Growth in Grace.

PURITY is not a question of *time;* growth in grace is. Believers are delivered from inbred sin, at all periods after their regeneration,—from one day to scores of years. We need not prove that many believers are not entirely sanctified until a remote period after justification. This is *generally* so *obviously* and so *shamefully* true as to need no evidence.

Are believers entirely purified immediately after regeneration? Let a divine answer, whose labors, observation, usefulness, and experience have not been equalled since the days of the Apostles.

Rev. John Wesley says,—"Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to them, forty in all, one by one. Some of them said they received that blessing *ten days,* some *seven,* some *four,* and some *three days* after they found peace with God, and *two of them the next day.*"—*Works,* vol. iv. p. 135.

He gives an account of Grace Paddy, who was

"*convinced of sin, converted to God,* and *renewed in love, within twelve hours.*" In vindication of these experiences and many others like them, he says,— "With God one day is as a thousand years; it plainly follows that the quantity of time is nothing with him. Centuries, years, months, days, hours, and moments are exactly the same; consequently he can as well sanctify in a day after we are justified, as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly we see, in fact, that some of the most *unquestionable witnesses* of sanctifying grace *were sanctified* within a few days after they were justified."—*Works*, vol. iv. p. 219.

The reader will find the same doctrine taught by the devoted and saintly Hester Ann Rogers,—"It is true, we may *mortify, resist,* and *keep under* those evils; but Jesus alone can *pluck up* and destroy every plant and root which his Father planted not. We may *gradually grow in grace* and *holiness,* and hereby *increase in victoriously* SUBJECTING the enemy within; but Jesus alone *can slay the man of sin.*"—*Journal of H. A. Rogers.*

Bishop Foster says,— sanctification is "distinct in opposition to the idea that it is a mere regeneration; holding it to be something more and *additional; instantaneous, in opposition to the idea* of GROWTH

GRADUALLY TO MATURITY OR RIPENESS." . . . . "And though there is progress toward it, yet that its attainment *is not a mere ripeness ensuing by gradual growth*, but is by the direct agency of the Holy Ghost, and *instantaneously wrought, however long the soul may have been progressing toward it.*"—*Christian Purity.*

Dr. F. G. Hibbard says, the cleansing baptism process is "not a new impulse merely to the inner life; not a simple 'growing in grace,' it is distinctly a 'second blessing,' sent down from heaven, with all its appropriate evidences;—*an act of completion of the work of grace in the believer; . . . promised, prayed for, waited for, believed for,* RECEIVED INSTANTANEOUSLY by all classes of humble believers." —*Guide to Holiness*, 1867.

The uniform experience of all who have sought and obtained the blessing of entire sanctification, speaks decidedly on this subject. It has been found by experience, that purity is the result of a *direct exercise of divine power*, received as instantaneously as regeneration:—"SANCTIFIED BY THE HOLY GHOST."

So far as I know, the testimony of all who are *clear* in the experience and witness of *purity*, is that it was sought as a *distinct blessing;* was obtained by letting go of every dependence but Christ, and trusting alone in his cleansing blood; and *was received in*

*a moment.* Three things were distinct in their experience:

First. They were conscious of inbred sin after conversion.

Second. They were convicted of the *privilege* and *duty* of being cleansed from it and made pure in heart.

Third. They sought and obtained a personal and instantaneous cleansing in the blood of Christ. These three items will be found, we believe, in every clear and definite experience of Christian purity.

We may reasonably suppose that the great majority of the Church are anxious to grow in grace; but how many are getting *clean hearts* by such growth? Let the vast multitudes answer, in all our Churches, who have been trying to grow in grace from one to forty years, and are still without freedom from inbred sin, and the witness of the Spirit that their hearts are clean.

If there are those in our Churches, who have obtained *purity* by a gradual process of imperceptible growth, and have the witness of the Spirit to the work, they ought to give their testimony. *And it is their duty to do it.* "Ye are my witnesses, saith the Lord." *Many,* MANY THOUSANDS have testified, and do testify, to an instantaneous cleansing by the Holy Spirit.

Mr. Wesley:—"In London alone I found six hundred and fifty-two members of our society, who were EXCEEDING CLEAR IN THEIR EXPERIENCE, and of whose *testimony* I could see no reason to doubt." . . . "And every one of these (*after the most careful inquiry, I have not found* ONE EXCEPTION either in *Great Britain or Ireland*) has declared that his deliverance from sin was *instantaneous;* that the change WAS WROUGHT IN A MOMENT. Had half of these, or one-third, or *one in twenty,* declared it was *gradually* wrought in them, I should have believed this in regard to them, and thought that some were *gradually sanctified* and some *instantaneously.* But as I have not found, *in so long a space of time* (more than thirty years), *a single person* speaking thus; AS ALL, who believe they are sanctified, declare with one voice, that the change was wrought in a moment; I can not but believe, that sanctification is commonly, if not always, an instantaneous work."—*Sermons,* vol. ii. p. 223.

Bishop Janes, in a sermon upon this subject, of great interest and power, at the Morristown Camp Meeting, said,—"Well now, what shall we do when Fletcher, and Benson, and Bramwell, and David Stoner, Drs. Fisk, and Olin, and Bangs, and *tens of thousands* of others have testified, both in *life* and *death,* that they are conscious of the *hour* and the

*place*, when God by the Holy Ghost cleansed them from all unrighteousness."

Rev. Henry Boehm gives an account of the work of God in the days of Asbury,—in the following statements, taken from his diary:—"There were one hundred and forty-six converted and seventy-six sanctified during the day." . . . "At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctifications." . . . . "Peter Vannest preached at eight o'clock; eighty-one converted that evening and sixty-eight sanctified." . . . "There were this day two hundred and sixty-four conversions and fifty sanctifications." . . . "There were eleven hundred conversions and nine hundred and sixteen sanctifications." . . . . "During the meeting there were reported thirteen hundred and twenty-one conversions and nine hundred and sixteen sanctifications."

Here we have the work of God, plainly stated in the old Methodist way, by the venerable Father Boehm, the sainted centenarian of American Methodism, who was an eye-witness and participator in the meetings he reports. It is no wonder that Bishop Asbury wrote in his journal—"*Our day of Pentecost has fully come.*"

From the diaries, journals, magazines, biographies, and histories of Methodism during a hundred years

past, *several thousand* such quotations might be given as the foregoing from Father Boehm.

Mr. Wesley said in 1762,—"Many years ago my brother frequently said, 'Your day of Pentecost is not fully come, but I doubt not it will, and you will then *hear of persons sanctified as frequently as you do now of persons justified.*'"

In the great revival of holiness during the past ten years, this blessing has been sought and obtained by simple faith in the blood of Christ, and enjoyed and testified to as a personal experience, by Christians of all denominations, and in every walk of life. Thousands of Methodists, Baptists, Congregationalists, Presbyterians, Episcopalians, Quakers, and others, in both Europe and America, have given their testimony to this experience.

It has been the chief honor of our denomination that it has led thousands, and thousands into the light and enjoyment of this most precious grace, whose lives have been beautiful and fragrant with whatever is "pure, lovely, and of good report."

So far as I know, this great "cloud of witnesses" have given testimony to an *instantaneous* work of the blessed Holy Ghost — a work of *purification* and not of *maturity*. This testimony has been given through a long succession of years; given by living, intelligent, competent witnesses, given in prosperity and

in adversity, in sickness and in health, living and dying; and there is no power in earth or hell that can impeach it.

Bishop Thomson, some years before his death, wrote as follows: "Its professors are now numbered by thousands, and perhaps it is not saying too much to aver that they form the most loving, spiritual, and effective membership in the Churches to which they belong."—*Editorial in C. A. and J.*

The fact that some, who are entirely sanctified, do not know the *precise time* when inbred sin was extirpated, no more proves a gradual purification than the same *more common fact* in regard to justification proves a gradual regeneration. While *many* devoted Christians can not fix upon the precise time when they were regenerated, there are but *very few* possessing the clear witness of entire sanctification, who can not tell the very time when the work was wrought.

Experience teaches that man is as *positively* saved from the *pollution* of sin by faith in the *cleansing blood* of Christ, as that he is saved from the *guilt of sin* by faith in the *pardoning mercy* of God. The faith by which he is justified has regard to the promise of pardon, while the faith by which he is wholly sanctified has respect to the promise of cleansing. It is clear that the Scriptures give the

same encouragement to the one as to the other. In both cases it is the same reliance on the promise of God and the blood of Christ.

The beautiful analogy in the conditions and experience of regeneration and entire sanctification, favors the idea of an instantaneous sanctification similar to regeneration. The sinner believes evangelically for *pardon*, and is forgiven, *freely* and *fully*. The Christian believes evangelically for *holiness*, and his heart is made *pure*, *entirely* and *instantaneously*. Each receives what he seeks and believes in Christ for.

In view of its practical importance, the reader will allow us to give some authorities on this item beyond those already presented.

Mr. Wesley: "I have continually testified (for these five and twenty years) in *private* and *public*, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths *does exceedingly illustrate the other*. EXACTLY AS WE ARE JUSTIFIED BY FAITH, SO ARE WE SANCTIFIED BY FAITH."—*Works*, vol. i. p. 338.

"The work proper of cleansing the heart from sin (says Dr. F. G. Hibbard), is the work of God, *always wrought through faith*."

Dr. Chalmers wrote to his sister, "If you *rely* on the blood of Christ, you will *obtain forgiveness*; if

you *rely* on the Spirit of Christ, you will *obtain sanctification.*"—*Guide*, 1867.

Rev. Dr. Fuller, in his address before the Evangelical Alliance:—"Nor did you find relief, peace, strength, victory over your corruptions, until you *repaired to the fountain open for sin and uncleanness*, until looking to Jesus, casting your soul upon him *for sanctification, just as you did at first for pardon.*"

Bishop Janes said in his sermon at Morristown, "These two blessings, pardon and regeneration, justification and sanctification, are here presented [1. *John* i. 8, 10] in the same manner, *offered upon the same condition . . . the conditions of justification and sanctification according to the text are the same.*"

*Purification by faith*, the reader will see, is stated in most of the quotations we have given. Purity being only by faith; the reception of that which is conditioned on faith, can only be obtained by believing for it, and we can believe for only what we see and feel the need of. *Light, conviction, and conscious need*, must precede evangelical faith for the reception of any divinely promised blessing.

Usually, regenerated believers do not feel the plague of their evil hearts, nor discover the depth of their own depravity until some time after their conversion. If they saw the depth of their depravity, and the full extent of their Gospel privilege

and duty, we have no doubt, they might, and would be pardoned, regenerated, and entirely sanctified at the same time.

Rev. Dr. McCabe well says, "If a soul at the moment of justification and regeneration, were to be saved to the uttermost — sanctified in the sense in which we are now using that term — it would not be a salvation through faith; for salvation by faith requires that the specific needs of the soul be met in answer to its specific faith. 'According to your faith be it unto you,' said Jesus. But a pleading, and a believing for pardon, are not a pleading and a believing for full salvation from all *inbred corruption.*" —*Lights on the Pathway of Holiness*, p. 55.

We will here say, *consecration is a condition of faith.* When the soul is entirely consecrated to God, faith is not only *legitimate* and *possible*, but is *easy* and *natural.* It is well-nigh *spontaneous.* To take hold of Christ fully, we must *necessarily* let go our hold of all else. Faith is not difficult, when the soul is in a proper condition or attitude to believe — *when it is on believing ground.*

Faith is *rest, repose*, and *not effort*, and complete self-abandonment is the place where it begins. Faith is *receptive*, and is the *point of transition*, where the entirely consecrated soul receives the *sin consuming power*, and passes into the *entirely sanctified*

*state.* Christ at that point, speaks — "*Be it unto you according to your faith.*" Hence, by faith Christ our Sanctifier and Redeemer, is of God "made unto us wisdom, righteousness, sanctification and redemption." In every case, there is first a *full surrender to God,* and acceptance of his will; then an appropriating faith in Christ. The *circumstances* attending these mental acts may be different; perhaps they are never exactly alike.

It is clearly seen that seeking a *gradual purification,* renders the attainment of purity impossible, as it excludes its *proximate condition.* Faith, the proximate *condition of purity,* can be exercised only in connection with *renunciation of all sin, entire submission to God, and approval of all his known will. Conscious confidence — evangelical faith, and conscious rebellion — disobedience, cannot co-exist in the heart.* The former excludes the latter. This renders evangelical faith *for purity* NOW, impossible. Evangelical faith and evangelical obedience, God hath joined together, and man cannot put them asunder.

*God's time is now* — "Now is the day of salvation," and no man is cleansed from inbred sin, until he seeks it *now.* The great battle-cry of the Methodist Church during the past century, has been SALVATION NOW! FREE AND FULL SALVATION NOW! And this glorious Bible truth has stirred the Prot-

estant mind of this continent, and has been attended with a power that has astonished the world.

The Protestant Episcopal Church has taught *gradualism in spiritual things* for more than three hundred years, and what has been accomplished? It is no time now for Methodists to teach purity by growth in grace, or by imperceptible degrees. Pushing this whole subject of Christian holiness into *vague* and *indefinite generalities*, and teaching an unscriptural gradualism, is only giving encouragement to laggards and drones in the Church, who are either backslidden, or living beneath their duty and privilege.

The theory of imperceptible growth into holiness is quieting thousands, who ought to be aroused to a sense of their *depravity* and *deficiency*, their dwarfishness and infantile weakness. Growing into entire sanctification, is equivalent to deferring it indefinitely. Such souls are necessarily still looking into the future, and hoping to reach it by and by; which amounts to an indefinite series of postponements.

He who seeks the gradual attainment of entire sanctification, seeks necessarily *something less* than entire sanctification now; that is, he does not seek entire sanctification at all. He who does not aim at the extirpation of all sin from his heart *now*, tolerates some sin in his heart *now*. And he who *tolerates*

*sin — any sin,* in his heart, is not in a condition to offer acceptable prayer to God for salvation from sin. "*If I regard iniquity in my heart, the Lord will not hear me.*"

"We deny (says Dr. Hibbard) that a man ever yet gained the victory over any sin, while his will retained it, even with the most *secret* or *tacit* approbation. God will have a thorough work; and full salvation will never be given, but on condition of ENTIRE, UNIVERSAL, UNCONDITIONAL ABANDONMENT OF ALL SIN, and acceptance and approval of all the will of God. Then, and not till then, will come the word that speaks us whole."— *N. C. Advocate.*

As it is by faith, it is *instantaneous.* Not necessarily in the "twinkling of an eye," at least so far as our perceptions are concerned; but, that it is a short, quick, rapid work, the same as regeneration. It may be instantaneous as a *birth,* or a *death;* as a *washing,* or *refining.* Hence, instantaneous, in contradistinction from imperceptible processes of growth or development.

It may be said, "entire sanctification is a death to sin, and dying is a gradual process." If by dying be meant the separation of the soul from the body, *strictly speaking, it is not a gradual process.* The approach to death may be gradual, or it may not;

but a man does not *die*, and is not *dead* until the soul leaves the body, and this takes place in *an instant of time*.

The Israelites were not *gradually crossing Jordan*, while going round and round in the wilderness, nor when travelling *in the wilderness towards* Jordan. They were not entering into Canaan while approaching Jordan; nor were they *out of the wilderness*, or *in Canaan* when they reached the *banks of Jordan*. Their *approach* to Jordan and their crossing that river were *two distinct things*. They remained wandering in the wilderness forty years after they first pitched their tents on its banks, in sight of that goodly land flowing with milk and honey.

It is certain death is *instantaneous*, although its approach is often gradual. So long as the soul remains in the body, *the whole of it remains*, and the man is *positively alive;* when it departs, *the whole of it leaves*, and the man *is actually dead*. All that is essential *to* life, and *in* life, exists and remains as long as there is any life at all. At the moment of death something takes place, which did not take place before — something *essentially different* from anything in approaching death. Millions die without any gradual process. As there is a *last moment* when the soul possesses the body, so there is a first moment when the body is dead — *tenantless*.

Bishop Hamline alluding to this item remarks, "Though purity is *gradually approached*, it is *instantaneously* bestowed."

From the instant the penitent sinner is regenerated, may the gradual work of growth, development, and increasing light make progress in the soul. As in the case of a man approaching death, he may approach nearer and nearer the hour and moment of death to inbred sin, or deliverance from it. But his gradual approach to that moment, is a very different thing from the fact of his deliverance. The gradual approach to death is essentially different from *what occurs at death*—and *the fact of being dead.*

Thousands of people approach very near to death, by gradual or very short processes, WHO DO NOT DIE, but live for many years. When very near death, or at the moment just before death, the soul is all there, no part of it has left, *much less has nearly all of it departed.*

Many believers seeking purity, approach very near the destruction of inbred sin, (*Israel on the banks of Jordan*) yet, it is not destroyed, and they live on with all its inbeing during many years,— *Israel wandering forty years in the wilderness.*

It is often objected to an instantaneous purification, that the work of grace in the heart, is illus-

trated by growth in the vegetable kingdom,—"first the blade, then the ear, after that the full corn in the ear." This beautiful inspired figure teaches and illustrates Christian *growth* and *maturity*, but has no reference to Christian *purity*. As we have seen, there are *two classes* of *commands* and *figures*, running through the Scriptures, enjoining and illustrating Christian duty and privilege. One class has regard to *holiness* — purity; the other to *growth, development* and *maturity*. The first class respecting purity are very numerous, while those regarding growth and maturity are comparatively quite limited.

To argue a gradual purification from a Scripture command or figure, given to enjoin and illustrate growth in grace, is to reason from false premises. On the other hand, to argue *an instantaneous maturity* — growth to manhood in a day, from commands and figures given to enjoin and illustrate *purity*, is equally illogical and erroneous.

The parable of the mustard seed, with its growth, represents the general workings and spread of Christianity in the earth. It would be difficult to prove it has any direct reference to the purification of the human heart.

The parable of the leaven in the meal doubtless has reference to the work of grace in the soul, but it indicates a short and rapid work. Every woman

knows, it accomplishes its work in a few hours or never.

It has been asked, "Is not growth in grace, growth towards entire holiness?" If it be meant: is growth in grace in the common acceptation of the term, the process of gradually cleansing the soul? we answer, No. If it be meant: is real growth in grace an increase of spiritual life and power? we answer, Yes. If it mean: does growth in grace involve an *approach toward* the *conditions* and *time* of entire sanctification? we answer, Yes.

Some years since, Dr. Hiram Mattison stated in a speech in the New York Preachers' Meeting, and through the *Christian Advocate* and his book, to the world, that the writer told him,—"A man might grow in grace for seventy years, and not be a particle more holy, nor a step nearer to entire sanctification than when first converted." This unhappy statement we disclaim, and did so to the Doctor before he went hence to Paradise. The misstatement has most likely done mischief in creating unfounded prejudice, having never been publicly corrected.

What we said to Dr. M. was: "A man may grow in grace in the usual or ordinary sense, for twenty years or more, and *yet not possess the witness of his entire sanctification.*" This we believe and repeat

now. As this book treats and elaborates this subject, and as the statement uncorrected is still in print, we have regarded it duty to make this correction.

It may be said, the Scriptures nowhere affirm sanctification to be instantaneous. If this be true (which we do not believe), then it may be replied, the Scriptures nowhere *directly affirm the instantaneousness* of justification and regeneration, yet everybody regards them as instantaneous. This supposed omission no more indicates a gradual purification, than a gradual regeneration.

Sanctification is spoken of in the Bible, just as justification, regeneration, and adoption are, as an *accomplished fact.* It being God's work, wrought by his power, it may be supposed like its kindred blessings, to be *instantaneous* rather than *gradual.*

That which is wrought by the direct exercise of divine power in religious experience, is done in a moment, while that which is produced by growth and natural causes is necessarily gradual. We repeat, the process of *cleansing away* inbred sin, and that of *growth* and *maturity* are two distinct things, and are so recognized by theologians, as we have seen; and they should not be *identified* or *confounded.* Much of the confusion existing in reference to this doctrine arises from the neglect of this distinction. Those who do this, can usually see no purification after

regeneration but in the line of growth or development.

What is produced by growth is of *necessity gradual*, what is by faith and the Holy Ghost is of *necessity instantaneous*.

God never accomplished that by cleansing power which is to be secured by growth in grace. On the other hand, growth in grace cannot effect that which is the work of the *creating, cleansing energy of the Almighty Spirit*. The one is a *supernatural, instantaneous* work; the other a *gradual, natural* work.

*Pardon, life, adoption and purity* represent the *definite, instantaneous* and *supernatural* in religious experience; while "children,"—"young men,"—"fathers,"—and "perfect men" represent the *indefinite* and *gradual*—the result of growth and development.

These truths are no fictions, nor theological speculations, but blessed realities, which millions have attested, and for which millions more will go to the judgment to answer for neglecting.

## CHAPTER IX.

### Christian Maturity.

LIFE, *purity*, and *maturity*, these three prominent facts stand forth in Bible teaching as *distinct*. A proper regard to these distinctions would have saved the Church from much of her controversy on the subject of Christian Holiness.

Dr. Wm. Nast, in his address before the Evangelical Alliance, said respecting religious experience, —"There are *three chief facts*, viz. *the impartation of spiritual life* to the soul in regeneration; the *cleansing of the heart* from all moral impurity, through the sanctification of the Spirit; and the *maturity* of the Christian character."

*Life*, which is imparted in regeneration, and received by faith, is the first and indispensable requisite of growth, and is the *foundation of all maturity*. The *natural tendency* of life is growth, and all life depends upon it; everything that has life begins to decay when it ceases to grow. Hence the very existence of Christian life depends upon its progress.

Nothing in the universe, so far as we can see, is capable of so much growth as our spiritual nature.

Spiritual life is the highest possible life, and has the greatest capabilities of enlargement.

Physical growth is often great; intellectual growth is still greater; but neither are equal to the possible development of man's spiritual nature. God has given laws to each, and adjusted principles of growth to them, and each has a living progressive power. Our spiritual being may progress more and still more through all future ages. God dwelling in us, his love *perfected in us;* and still our love may abound *yet more and more.*

Purity in a progressive being can exist only in harmony with its growth and development.

As there were steps preparatory for and preliminary to regeneration, and the same in regard to purification; so there are conditions and preliminaries to Christian *growth* and *maturity.* After the reception of spiritual life in regeneration, and after purification through the blood of Jesus, the way is open for an unobstructed growth to "the measure of the stature of the fullness of Christ."

By growth in grace, as we have seen, we do not understand growth from the *vicious* to the *virtuous,* or from defilement to purity; but the expansion and development of every virtue implanted in the soul at the new birth. *Maturity,* which of necessity must be *comparative* and *relative,* is applied to an advanced

state of all the graces of the new man, involving *age, growth, discipline, cultivation* and *development.*

Maturity is necessarily *gradual, progressive,* and *indefinite; incomplete in this life,* and very likely will be in the world to come. In this respect, the whole Christian life is to be one of progress; there being ample room for growth at every period of its existence, and especially after the heart is cleansed, which perfects the conditions of the most solid, rapid, symmetrical growth.

Identifying and confounding *maturity* with *purity,* lies at the base of nearly every objection we have seen to an instantaneous sanctification; especially is this true of those who regard growth in grace a *cleansing process.* How often the objection,—"I do not believe in this mushroom growth," or "this jumping into twenty years' experience by an instantaneous work."

In the sense the objector means, he is right. There is no *instantaneous growth to manhood.* No child of God is *cleansed into Christian maturity.* No babe in Christ jumps into a *maturity* involving twenty years of growth, discipline and development. But a babe in Christ may *at once be cleansed from all inbred sin,* and thus become a *pure* Christian, which is quite different from a *mature* Christian. These objections, as is clearly seen, *identify purity*

with *maturity*, and with the objector these terms are used synonymously. *This makes serious confusion.*

Rev. L. R. Dunn says,—"*Holiness is not maturity.* There may be moral wholeness where there is much that is immature and imperfect. A child may be healthy and perfect as a child, but it is not therefore a man. *Maturity* is the result of growth, discipline, development."—*Holiness to the Lord*, p. 56.

We must distinguish between *spiritual purity* and *spiritual development.* Christian *purity*, a present *privilege* and *duty*, is very different from Christian maturity, which is largely a subsequent attainment, subject to the laws of growth, involving time, and an advanced religious life.

Spiritual purity refers more to our *past* and *present* state — the removal of original and acquired *depravity;* spiritual development refers to the *future* — our progressive nature and the growth of the Christian virtues.

The difference between an *infant* and a *man* is one of *growth* and *development*, as a child is a perfect human being, possessing all the constituent parts of a full-grown man — *a man in miniature.* This, very properly, illustrates religious *growth* and *maturity*, but never *purification.* No child becomes a full-grown man instantaneously. The Christian is not made LARGE by instantaneous cleansing, but PURE. And, he may be pure and yet immature.

No one is BORN INTO MATURITY, and no one GROWS INTO PURITY. The Bible nowhere promises maturity by faith, instantaneously; purity, it does.

The advanced attainments of spiritual manhood are attained by growth, and purity perfects the conditions of that growth. After purity, growth in grace may be more or less rapid, according to watchfulness, diligence, study of Scripture, prayer and ministries of the Spirit. The "babe in Christ," though possessing all the essential elements of the new life, has a *diseased* nature — "yet carnal," which needs *cleansing;* and, when cleansed, he is not a mature Christian, he is still "a babe in Christ" — a *pure,* though an *immature* Christian.

Bishop Foster says, — "A being of inferior capacities may be as free from the *taint of sin,* as one of much more exalted powers." — *Christian Purity,* p. 71.

It will be admitted, human nature is the same in all unregenerate men, though subject to various modifications by surrounding circumstances. Regenerate nature, though specifically the same, is subject to like modifications of temperament, capacity, education, and other circumstances. The same holds true of entire sanctification; which, though *essentially the same in every case,* is consistent with *many unessential modifications,* which many appear to disallow.

There are "babes," "young men," and "men of full age," in a state of entire sanctification. We should not fail to distinguish between them, and bear in mind that *maturity* is to be understood only in a *relative sense.*

Holiness, as has been seen, is expressive of moral *quality*, and not a name significant of an advanced process of religious growth or *maturity.*

A small young apple-tree may bear as good fruit in *quality* or *kind*, as a much larger tree. It may also bear fruit to *its utmost capacity and strength*, just as *perfectly* as a larger tree. The husbandman expects fruit from it only according to its *capacity.* He looks upon growth to increase its *capacity* for fruitfulness; but not to change the *nature* or *quality* of the fruit. So a babe in Christ, after being entirely purified, may love God just as *purely, fully, and with all his heart*—to the extent of his capacity, as an adult Christian.

Mr. Wesley's definition,—"Pure love reigning alone in the heart," may be possessed just as positively by the "babe in Christ," cleansed "from all sin;" as by the "man in Christ."

Water in a *small channel* may be just as *pure*, and it may fill its channel just as perfectly, as in a much larger one. *And a pure stream may increase in volume and power.* Perfection in *quality* does not

exclude *increase in quantity*. The powers of the soul are improvable, and its capacities are expansive. Bishop Foster says: "If a finite soul be to its utmost capacity filled with love, it is perfectly holy, though its capacity be capable of endless expansion." —*Christian Purity*, p. 77.

Dr. John Dempster, in a sermon heretofore alluded to, says: "The difference between these two states, is *moral*, not *physical*, owing not to one being *more largely developed* than the other, but to one being more *pure than the other*."

These quotations recognize the difference between simple moral cleanliness — *purity*, and *maturity* — an advanced development *in purity*, or spiritual manhood. These ideas, and their processes are totally distinct. We must know there is a difference between purity or entire sanctification in its *infancy* and in *maturity* — as an *advanced*, *established*, and *confirmed* state of *purity*. The purified soul by growth, confirmation, and the law of habit becomes "*rooted and grounded in love*."

Dr. Dempster says,—"Beyond sanctification there is no increase in *purity*, but increasing increase in expansion."

"Purity is to be distinguished from *maturity*. When inbred sin is destroyed there can be no increase of *purity*, but there may be an eternal increase

in love, and in all the fruits of the Spirit."—*Binney's Theological Compend.*

Bishop Hamline says, "The field may be cleared of weeds, while the tender blade is springing up, and months may be necessary to grow the grain. So the heart may be cleansed from all sin, WHILE OUR GRACES ARE IMMATURE, and the cleansing is a preparation for their unembarrassed and rapid growth." —*Sermon, Beauty of Holiness,* 1862.

There may be a large difference in the *measure* of grace in those who are *wholly purified,* while there is an essential sameness as to their *purity.* The graces of the Spirit may exist in the soul with much variety of *strength* and *measure,* while there is no *alloy, or sin* in it, this being the test of its purity, according to the word of God.

The word perfection does not always imply equality. Two apples, each perfect, growing on the same tree, may be equally sound, ripe, and delicious; and, *as to quality exactly identical,* yet one may be much larger than the other. Their difference is in *size* and not in *quality. And growth does not change their quality.*

Millions of Christians die in *immaturity,* and are saved. They have been cleansed, and they die in the arms of Christ, and in good hope through grace. *Maturity* is nowhere made a condition of entrance into heaven, while *purity* is.

Making the foregoing easily understood and clearly revealed distinctions, relieves this subject of difficulties which have greatly perplexed multitudes of good men. The only way to understand Mr. Wesley, is to observe these distinctions, which some failing to do have made that great and good man contradict himself. The same is eminently true in regard to the Bible, which is as clear as light, on the precious fundamental doctrine and duty of Christian holiness.

*Maturation* is the process of being "established, strengthened, settled;"—the being "rooted and grounded" in the love and grace of God. It is, advancing toward "the length, the breadth, the depth and the height," involved in a life of obedience to God. *Maturation* is "giving all diligence, adding to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

So far as I know, all orthodox Christians teach the doctrine of total depravity, and that those totally depraved may wax worse and worse, becoming more and more degenerate, and sinking deeper and deeper in moral degradation. "But evil men and seducers shall wax worse and worse, deceiving and being de-

ceived." Why may we not with equal propriety, teach that those cleansed from all impurity, may increase more and more rapidly in all love, knowledge, and goodness? If wealth and health enable a man to accumulate property easier and more rapidly than one in a state of *poverty* and *sickness;* will not *purity*, which is the soul's *health* and *wealth*, prepare it to grow with increasing vigor, beauty, and symmetry?

Vegetables in a garden cleansed from weeds and grass will grow more thriftily than otherwise, nor will they cease to grow when every noxious thing is exterminated. No gardener would have fears that in destroying the weeds he would cause the vegetables to cease growing:— rather, they would grow the more rapidly.

A tree pruned, and all worms and insects cleansed from it, will not cease to grow, but will grow all the faster. A healthy child will grow in stature and strength more rapidly and beautifully, than one sickly or possessed of some constitutional disease. All *disease* or *deformity* obstructs growth, while health is its most essential condition. Thus when the carnal mind is destroyed, with all its miserable lusts — every root of bitterness exterminated, and all spiritual disease "healed," the soul will grow with increasing thriftiness and uniformity.

If our capacity is obstructed, is partially occupied

with an opposing principle — inbred sin; then our love must be defective, nor do we love God with all our heart.

The nature and process of growth and maturity are set forth by the Saviour, and illustrated by the advancing harvest,— "First the blade, then the ear, after that the full corn in the ear;" and by the grain of mustard seed, which grew until it became a tree and the fowls of the air lodged in it. These figures indicate growth, and an advancing maturity necessary to accomplish the processes of its existence; and without which the laws of their existence would be violated.

The Apostle expresses it as follows: "Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." St. John, having regard to the stages of growth and development, recognizes "*little children*," "*young men*," and "*fathers*" as the result of a growth of all the parts, members, and graces constituting "*a babe in Christ.*" A little child has all the parts and lineaments of a man. The "babe in Christ" has all the essential elements of the new spiritual life. He has them, *not merely in infancy*, but in connection with *inbred sin* — in a nature "yet carnal."

Bishop Foster says,—"Though in regeneration all the elements of holiness are imparted, *all the rudi-*

*ments of inbred sin are not destroyed,* and hence, again, the absence of complete sanctification, which, when it occurs, expels all sin."—*Christian Purity,* p. 109.

The necessity and importance of religious growth no one will question. In the spiritual world, the great law of life is growth. The Christian cannot cease to grow without danger. To keep any religion at all we must grow in grace.

The Christian who does not grow becomes *peevish, fretful* and *unhappy,* like a child that has ceased to grow. Is this not the reason why so many professors of religion have become *weak, uneasy* and *dissatisfied?* In nature, when growth ceases, *decay* and *death* are at hand. When a child ceases to grow, it starts for the grave. Not to *progress* is to *regress,* and *regression* is *destruction.*

In regeneration, spiritual growth is like the slow progress of wheat choked and made sickly by the intermingling tares. The growing wheat may represent the graces of religion, and the tares our remaining corruptions. While these remain they are always in the way of the former. Entire sanctification removes them — roots them out of the heart, and leaves it a pure moral soil. It is then that the graces of the Spirit have a luxuriant growth, and bear the fruits of righteousness to the praise and glory of God.

When the heart is thus cleansed, it is freed from all obstacles to the Holy Spirit's most gracious workings. Then it is prepared to progress as never before, and every breath of divine inspiration, every ray of divine light, and every act of religious duty tends to strengthen and establish it in a life of holiness.

If the soul loved God with all its power, Bishop Foster says,—"It would not henceforth remain stationary, but rather quickened with a deeper life, its growth would become more rapid."

"It is only when all sin is cleansed from the heart, (says Dr. F. G. Hibbard), when the whole desire centres on God, and the whole consent of the will embraces each and every command of God—that the virtues of Christ or the graces of the Spirit can grow with *unimpeded progress*."—*N. C. Advocate.*

Maturity can be predicated only of age, time, growth, and an advanced spiritual life. Careful, constant faithfulness to God, is the only way in this world to a well-balanced, symmetrical, *mature Christian.* Purity affords a growth unobstructed in every direction within the soul. Though the soul may have to maintain the assaults of enemies *without*—a defensive warfare, which is often quite *difficult* and *aggressive; all is peaceful and friendly within.*

It ought to be clear to every child of God, that

after the Holy Ghost has cleansed the soul — accomplished the *negative* part of salvation — He can carry forward his *positive* work of *enlightenment* and *enrichment, adornment* and *endowment* with *love* and *power*, more easily and with less obstruction than ever before,— the *death of sin* giving free scope to the *life of righteousness.*

In the purified soul, the volume of love is more deep, strong and steady than is possible in a mixed moral state. Then it burns a *flame*, diffusing itself through the entire man, illuminating and sweetening the spirit, giving energy to the will, and refreshing and blessing the soul at every step in the path of duty. In this condition the soul will love and glow, expand and mature amid all the crosses and fluctuations of life. "When the embarrassments are thus removed out of the soul itself, (says Dr. Luther Lee), progress will be more rapid, every virtue may increase in strength and brightness."—*Lee's Theology*, p. 25.

The regenerate and the fully sanctified grow in grace exactly alike: they gather strength, increase in knowledge, and develop and mature in the graces of the new man in Christ, received in regeneration. In the merely regenerate state this growth is greatly hindered, and is much less steady and healthy; while in the purified heart, all obstructions having been

removed, all spiritual disease healed, there is more ample space for the Christian graces to grow and flourish. Thus it is that after purification, growth is *less impeded*, and more *rapid, uniform* and *solid.*

By the cleansing power of Christ, and sanctified habit, all the tendency of our nature becomes as steadily and strongly to virtue, obedience and piety, as it formerly was towards sin.

Furthermore, experience has shown that the elements of holiness planted in the regenerate soul, cannot be fully developed without purifying grace, excluding all impurity. Faith, hope, love, patience, meekness, gentleness and the like can neither increase unobstructedly, nor be *perfect in quality*, without the cleansing blood washing all impurity from the soul.

As we have stated, spiritual life emanating from the Holy Ghost, in its progressive power has no *bounds, limits* or *dimensions,* and the soul of man, the seat of this life, is endowed with *powers* and *capacities* capable of endless improvement and unlimited expansion. These powers and capabilities of the entirely sanctified increase or expand more rapidly than those of the unsanctified, as sin *degenerates, cripples* and *enervates;* while holiness *quickens, invigorates*, and secures the best possible foundation for the development of all our powers and faculties.

## CHAPTER X.

### Results of Purity, or of its Neglect.

THE remains of pride, unbelief, and all the various lusts existing in the merely regenerate, struggle fearfully at times to regain their lost dominion over the heart, and these inward conflicts with carnal nature, render it exceedingly difficult to retain the constant witness of our justification.

With a pure heart, it is vastly more easy to live a Christian life, and retain the *continuous witness* of a justified state.

Purity is spiritual freedom. "Whom the Son maketh free is *free indeed.*" The intellect and spiritual vision are freed from darkness, vain imaginations, and high things which exalt themselves against the knowledge of God; the affections are freed from all forbidden or sordid objects; the conscience is freed from condemnation and dead works — the *guilt and power of sin,* and the will is freed from all perversity and evil inclination. Thus, while grace does not *necessitate* the soul's action, it emancipates it from bondage, and makes obedience to God *natural, delightful,* and *easy.*

The soul is brought into complete harmony *with itself*, and *with God*. The reason, the conscience, the will, the affections and emotions are no longer antagonized against each other, but with a harmonious concurrence move together in delightful obedience to Christ. God possessing all, and giving energy to all, the whole soul acts in accordance with his will. This is Gospel freedom in the fullest and highest sense.

In the partially purified heart, in addition to all outside foes to the Christian life, there are deep-rooted inward evils, real, stirring, bosom foes. These are more troublesome and dangerous than all *outward* enemies. They often strive for the ascendancy. They interrupt the soul's peace. They obscure its spiritual vision. They are the instruments of sore temptation. They mar the Christian character. They obstruct communion with God. They cripple the soul's efforts to do good. They belong to Satan, and invariably side with him. They occupy a place in the heart which should be possessed by the Holy Spirit. They are the greatest hindrance to growth in grace, and render our service to God but partial: and thus they militate against the evidence of justification. Dear reader, these things ought not to be so! Help has been laid upon one who is *mighty*, and who "*is able to save them to the* UTTERMOST, *who come unto the Father by him.*"

Inbred sin is the fruitful source of more internal conflict, darkness, doubts, and uncertainty than all others combined. If purification resulted in nothing more than the removal of all these, by a greatly intensified state of all the great facts and essential items of justification and regeneration, it must be seen to be of great importance.

God commands and requires us to be holy. He expects us to be *really and positively holy — strictly* and *universally holy.* "BE YE HOLY; FOR I AM HOLY."

He has opened the fountain for sin and for uncleanness, but we ourselves must wash therein. It can never be done by proxy. All may not be able to attain a high degree of knowledge and wisdom. All may not be polished, or equally cultivated, but all may wash and be clean: the poor and the rich, the learned and the illiterate, the ignorant and the intelligent, the weak and the strong, can alike, by simply trusting Christ, know that his blood cleanseth them from all sin. The means and conditions of purity are within the reach of all; but they will never remove a single stain from any soul, unless applied to, or complied with. If we do not seek holiness, and are not made pure and God-like, we disobey him. How can we be disobedient, and grieve the Holy Spirit, without displeasing God,

forfeiting the witness of the Spirit, and the light of justification? Mr. Wesley says, "The witness of the Spirit is inevitably destroyed, not only by the commission of outward sin, or the *omission of known duty*, but by giving way to any inward sin; in a word, by whatever grieves the Holy Spirit of God."—*Sermons*, vol. i. p. 94.

Not to be, what we can, and ought to be, is an offence against God. "To him that knoweth to do good, and doeth it not, *to him it is sin.*"

Living in a *partially purified state* in the light of Gospel provision, must be displeasing to God. Alas! what sad work this course is producing upon multitudes in all our churches! what *coldness!* what *darkness!* what *weakness!* and what *death!*

Bishop Foster says, "The believer is under obligation to possess all, *to the last degree*, of that which he may possess in Christ. Present possibility of holiness determines present duty of holiness."—*Christian Purity*, p. 21.

Dr. D. W. C. Huntington says,—"Thousands among us have fallen below their early covenant with God, and have really no more expectation of ceasing to sin, than they have of being transfigured. The turning point with the mass of these, was when they gave up the expectation of being made perfect in this life."

Dr. John Dempster says — "While it is true that no believer is lost, and that none with impurity is saved, it is equally true that no one retains his justification, and dies without sanctification. *Apostasy or purity is the only possible alternative after regeneration.* This is the germ and pledge of that."— *Sermon before Biblical Institute.*

No man can fully obey God, without seeking holiness, or without being "cleansed from all sin." Mr. Fletcher says,— "So long as your heart continues *partly unrenewed*, your life will be *partly unholy*." "To voluntarily omit holiness, (says Bishop Peck) in desire, in prayer, in the strivings of the heart, would be *disobedience*, and hence real apostasy." *Reconciliation* with the existence of inbred sin in our hearts, is the very way to forfeit our justification.

Dr. Stephen Olin says,—"Doubtless God's will is even our sanctification, and we offend no less against our own highest interests than against his most gracious designs when we rest below the best attainable position in religion."—*Letter to J. R. Olin.*

This impurity, tolerated and harbored, has brought many a man into bondage who had run well for a season. Hence it should be preached as clearly and faithfully as the wickedness and guilt of human actions. The uncleanness — the *pollution* of sin, is

to be seen as clearly as the *guilt* of sin. Both demand clear presentation in ministerial instruction; and salvation from each sought by divine *pardon*, and by *cleansing*.

Multitudes are hindered by the mistaken idea that purity is difficult to retain and easily lost. Just as if the difficulty of retaining religion increases with the measure of it we obtain. It would be just as sensible to caution people against becoming rich, lest it should lead them to bankruptcy; or to caution people against seeking health, lest it should make them sick. The truth is, the more religion we possess, the easier to get more, and to keep what we get. THE GREATEST DANGER TO PIETY IS A LOW STATE OF PIETY.

The objection, so often heard against this doctrine and experience,—the misconduct of some who have proclaimed it, we regard as unworthy of any Christian man; possessing neither argument nor piety to commend it. Its spirit and animus are fearfully like Satan, whose most sophistical and continuous assaults against Christianity have always been the wicked conduct of many of its professed friends. Surely this is the devil's work, as no sensible man will either refuse to embrace, nor abandon a good cause because of the failings of its advocates. Such a course would result in the rejection of everything noble and excellent, to say nothing of Christianity.

A pure heart differs *vitally* from an impure one. In purification there is a *positive refining* wrought by the cleansing energy of the Holy Ghost, and without this refining, there is a serious deficiency in our holiness.

There is a kind of holiness, (so-called) in these times, which may be suspected, as very much a human affair: a kind of intellectual assent to certain propositions, which fail to reach the necessities of human depravity, on the one side, or the Bible description of true holiness on the other. The work is superficial, and has manifestly too much of *earthly origin.* It bears more the impress of the *human,* than of the *divine;* while true holiness is of *divine origin,* and bears the *impress of heaven.* To be "cleansed from sin,"—"crucified with Christ,"—"dead to the world," and "pure in heart," involves more than a mere *sickly sentimentalism.* ANYTHING ELSE RATHER THAN A SUPERFICIAL SANCTIFICATION.

Human activities *respond to,* and *correspond with* the state of the soul, and all defects of character originate there. A man can bear fruit only according to the moral quality of his heart,—the governing principle of his soul. We make a fair and safe estimate of a man when we judge him according to the uniform temper and action of his life. We

know ourselves by consciousness. We know others by their fruits. In the realm of nature, *phenomena* reveal to us substances. In the same manner mind is known, and *moral phenomena proclaim our moral state.*

If our heart is not wholly purified, its corrupt streams will flow through our lives. All pride, vanity, and evil tempers proceed from the undestroyed carnality of the heart.

The expressions of virtue from a cleansed heart, are the fruit of a *pure nature,* and not the *unnatural* and *forced* results of other causes. In purification the soul is relieved of its *inherent bias — a propensity to sin,* which hinders obedience to God, and wars against a holy life. This remaining carnality must exist in opposition to the will of God; he having made such ample provision for its destruction. It must be displeasing to him, as its existence involves distrust of the power of Christ, mars our Christian character, and weakens our spiritual life.

Dr. L. T. Townsend says of sanctification, "It is one for which the regenerated should *constantly pray* and *ceaselessly strive,* and is, from its nature, attainable at any point in the regenerated man's experience."— *Outline Series.*

Bishop Hedding says, "It is as important that you should experience this holy work as it is that the sinner to whom you preach should be converted."

"Should it be objected (says Rev. John Fletcher), that, at this rate, no Christian is safe till he has obtained Christian perfection; we reply, that all Christian believers are safe, who either *stand in it*, or *press after it*. *And* IF THEY DO NEITHER, we are prepared to prove that they rank among FALLEN BELIEVERS."

Purity tends greatly to establish our Christian character, and root and ground us on the Rock of Ages. It will save from the *avoidable faults* and sins of which we have so often to mourn, and from a halting, vacillating course so common. It will enlarge our spiritual apprehension of the presence of God. It will secure such an experimental realization of the grand saving power of the Gospel, as will greatly magnify the grace of God, and make our religious life a constant luxury. How rich! and how blessed this unmixed, and powerfully intensified experience! How glorious to realize the great cardinal *truths, facts* and *blessed verities* of our holy Christianity, as *solid, precious, heart-felt realities!*

There is a vast difference between the dim, dreamy, visionary, unfelt, and imperfect spiritual apprehensions of multitudes; and the clear, evangelical, spiritual vision of the fully sanctified soul. O this "walking in the light," (in the light of truth and spiritual things) "as God is in the light," how delightful! how inspiring! how blessed!

Purity will give weight and spiritual power to our words, invitations, and pious efforts. It will make Christian work natural and easy; indeed, the purified heart can feel at home in nothing else, it being more than its meat and drink to do the will of God. Purity wrought in the heart rectifies the constitution and character of man, as a moral being; which is precisely what the Gospel designs to accomplish, and what, in hundreds of thousands of instances, it has proved itself capable of effecting — restoring man's nature to its pristine *purity* and *love*.

Purity is the normal condition of the soul. It is a state in exact adjustment to the divine plans, so that His influence and Spirit may pour through it, and pervade it in every part. This position will secure the maximum of the best possible efforts in every man and woman possessing it, and the greatest success possible in the nature of things; and is the power which is sooner or later to conquer this world to God.

Bishop Simpson said at Round Lake,— "We are put here in this world to work for God, and for this work we need preparation. Take an iron tool that has become rusty and is unfit for use. You must remove the rust before it is fit for use. So God would take us and *burn up the dross of sin*, and cleanse us by the blood of Jesus, and then we are ready to work for him."

Purification will remove all our inclined alienation from God, all aversion to a holy life. It will secure the subjugation and right use of human passions, so that they become "instruments of righteousness." While the passions are not destroyed, they may be cleansed from the dross of sin, and regulated and held within the bounds of their legitimate functions, under the reign of grace.

Purity will secure the abiding *residence* of the Holy Spirit in the heart, without a rival, and will make our growth in grace *universal, uniform,* and *constant.* In *outward life* and *morality* the regenerate and the wholly purified *are the same;* but, in the depth of their devotion, in the steadiness of their zeal, in the cheerfulness of their resignation, in the sweetness of their spirit, in the perfection of their love, and in the completeness of their devotion and purity, *they widely differ.*

A pure heart will sanctify the tongue, and nothing else can. As long as Christians live in a partially purified state, we shall see the inconsistency of "*proceeding out of the same mouth blessing and cursing.*" "My brethren, these things ought not so to be: doth a fountain send forth at the same place sweet water and bitter?" The heart governs the tongue by a law of *necessity.* Jesus said,—"How can ye being evil speak good things?" The way, and only way,

to cure an unruly tongue is to have the heart cleansed. The tongue was made to give utterance to the heart's abundance, *and it will.* The conversation will harmonize with that which has the chief place in our *thoughts, affections, hopes* and *sympathies.* If the heart be in a peaceful, trustful, charitable frame, the conversation will be *pure* and *sweet.* The Saviour only affirmed a natural law, when he declared, that "out of the abundance of the heart the mouth speaketh." If the heart be pure, charitable and good, the conversation cannot be worldly, uncharitable and wicked.

When all impurity is washed from the soul, there is an end of "blessing and cursing," of "sweet water and bitter" flowing from the same heart.

"*Unto the pure, all things are pure: but unto them that are defiled and unbelieving* IS NOTHING PURE, but even their *mind* and *conscience is defiled.*"—*Titus* i. 15. The doctrine of this scripture is, that the streams must be *pure,* or *polluted*; according as the fountain is pure or corrupt. An unsanctified, selfish, unbelieving heart, will pervade the life and conversation. Human life, in respect to virtue or vice, is always in harmony with the moral state of the heart; and in God's view, is neither better nor worse than that.

Our actions are sometimes performed with so little

thought, as to resemble action from instinct. They are not less responsible on that account. Habit, unlike instinct, is subject to the control of the will, graciously assisted of God; and no unconscious volition by its power is free from virtue or vice. Obedience is not less virtuous because it springs from *sanctified habit*, or from being "*rooted and grounded in love.*" Sin is not less offensive to God because it springs from *wicked habits*, or uniformity of vicious action.

There are many in all our churches, who as Christians *merely exist*, in whose hearts the fire of God's love burns *but dimly*. These need *purity*. There are many, very many who give no signs of religious progress or *growth in grace*, who have been for years members of the Church, and are seriously *dwarfed* in their religious life. These need *purity*. There are thousands of converts, who realize a great moral deficiency; who are conscious of the want of *something more*, and are in a *dissatisfied, doubtful state of mind*. These all need *purity*.

There are great multitudes, who feel the need of *spiritual evangelical power* to work for God; and we have thousands and thousands of church members who are doing comparatively nothing to build up the Church of God and save wicked men from hell. These need both *pardon* and *purity*.

There are hundreds of ministers, who are fearfully *inefficient* and lacking in *pulpit power*. These all need *purity*. Many of our sixty thousand class leaders are cold, formal, and inefficient, and it is not too strong to say,— the *one great pressing necessity of the Church is purity*.

With many, the great problem appears to be, not how holy I can be; not how I can best exemplify the life of Christ; not how I can bring my own heart and all other hearts into the most complete conformity to the will of God: but how much may I conform to the world, and not lose my hope, or Christian reputation? How much like the world may I live, and still be a respectable church member, and not forfeit my heirship to heaven?

Efforts to work out this problem, is having an unhappy influence upon the practical Christianity of this age. It is so *modifying* and *moulding* the *sentiments* and *practices* of many, very many professed Christians, that they bear only a remote resemblance to the *sentiments* and *practices* of the Apostolic Church.

Hence, the way to heaven, instead of becoming more easy, as men have sought to make it, has been rendered vastly more perilous. This to the really wise, and deeply spiritual, is becoming more and more apparent.

Ours is an age of *deep, insidious, Satanic operation.* Some of the most spiritual duties and exercises of true religion, such as *closet devotion, searching one's heart, self-denial, self-abasing penitence before God,* and *abstinence* and *fasting,* have become old-fashioned, not to say obsolete; and precisely those parts of worship, and items of truth are retained which serve to excite and amuse the *sensibilities,* without stirring up the foul depths of the heart's corruption.

We have plenty of sentimental music, and sentimental preaching. We have a brilliant display of rhetoric and taste in descanting upon everything *magnificent,* or in any way *entertaining.* But how many occupying the sacred place, "cry aloud and spare not," and lift up their voice like a trumpet to "show Jacob their transgressions, and Israel their sins"? There are many such, we know, and God be praised! — but are there not far too many who pursue a different course? Reader, these are not the dreamings of a morbid fancy, or the suggestions of an uncharitable judgment. Would they were either, rather than the painful truth.

We are joyfully aware that many precious exceptions do exist; that there are many thousands, *true* and *faithful,* and the number increasing, who do not bow the knee to Baal; who love the Church, and who would bear a *baptism of blood* for her, if need

be. Still, there are facts before our minds, to *prompt*, and *press*, and *push* the questions — How many professed Christians participate with the ungodly in vain amusements? How many follow, and how many even *lead* in extravagant worldly *display* in *fashions* of *dress* and *equipage?* How many do business on principles which could not stand a moment in the light of *Bible morality?*—"*Love thy neighbor as thyself.*"

How many are utter strangers to communion with God? Has not the love of Christ in many — alas! in very many — waxed *grievously cold?* How many in all our churches are without the witness of the Spirit to their Divine acceptance? How many will not endure plain dealing in the pulpit, or a faithful rebuke of their sins; and would not employ or sit under a preacher, whose heart is really set on their repentance and holy life? And further, how many even of the ministry, have fearfully conformed to these demands, and appear ready to preach *smooth things*, and *avoid those unpalatable* — however low the faith and spiritual life in the churches they serve? These items lie with painfully oppressive weight upon many hearts, as they are seen, more or less, in every direction.

The rising tide of worldliness sweeping round our churches demands purity. O, for pure *ministers!*

pure *principles!* pure *sermons!* pure *tempers!* pure *habits!* and pure *lives!* "The time has come (says Bishop Foster) when we need to ascend, to pass up to a *higher*, *healthier*, and *purer experience*."

How strange that purity of heart should be neglected and even disclaimed, while purity in other respects is insisted on. All are in favor of pure water, pure air, pure food, and pure friendship. While it is demanded physically, socially, and politically, shall it be *disclaimed* or *neglected* in moral and spiritual things? — in things of chief importance?

It is needed to cure vacillation, and establish believers in their Christian life: every inward foe being destroyed by the great power of God, they may walk steadily in the way of God's commandments, and be "mighty through God to the pulling down of strongholds."

How can *faith* increase in strength and volume when we are doubting much of the time? How can *humility* acquire a greater depth and permanency while we are the subjects of more or less pride? How can *patience* have her "perfect work" while we are restless and fretful under opposition and trial? How can *love* be perfect, or increase in intensity and power while the "carnal mind" is undestroyed?

"No virtue can grow to perfection, (says Dr. F. G. Hibbard) side by side with its opposite vice. How can humility grow with pride? How can holy affections grow in the heart with cherished covetousness, love of human praise, love of worldly pleasures? How far will a Christian advance in twenty years towards perfect resignation to all the will of God, and perfect love for that divine will, while every day he gratifies self, by refusing unconditional submission, and in some matters cherishes self-will? . . . There is only one way, brethren, *one only way*, be whole-hearted, be *cleansed from sin*, and let the plants of righteousness *have room to grow in your heart.*"—*N. C. Advocate.*

Any degree of the carnal mind, which "is enmity against God," is a hindrance to our *doing* the will of God *perfectly*, hence the necessity of its destruction. And this is the lowest point to which any Christian should aim. When this is gained, there is enough for us still to *do*, and to *gain*, growing in grace, and in the knowledge of God, and of Jesus Christ our Lord.

## CHAPTER XI.

## A Synopsis.

IN this chapter we will give a summary of the most important truths presented in the foregoing pages.

1. Man by reason of sin, original and actual, has become both *guilty* and *polluted*, is under condemnation and possessed of inbred corruption.

2. God, in the economy of grace, in great love removes the guilt of sin by *pardon;* and the defilement of sin by *cleansing power*. The one is an act of divine mercy done for us, and the other is a work of grace wrought in us. He neither pardons corruption, nor cleanses guilt.

3. Pardon and purity are the two great, prominent facts in human salvation. The one removing the guilt of sin, secures our *title* to heaven; the other removing the defilement of sin, secures our *preparation* for it.

4. Sin, properly speaking, and depravity are distinct, and are not to be identified in our views of truth and Christian privilege. Sin involves moral action; is "the transgression of the law." Depravity

is a state or condition of the soul caused by original, and augmented by actual sin.

5. Justification, which is an act of God's mercy removing all the guilt of sin, is accompanied by regenerating grace, in which spiritual life is imparted to the soul, and is attended by divine adoption, whereby we become the children of God.

6. Regeneration, which is the same as the new birth, is incipient purity.

7. The justified and regenerate state does not admit of the commission of sin, but does of remaining depravity or the rudiments of inbred sin, which necessitates a further cleansing.

8. Christian purity in its evangelical sense, is a state of heart in which all the virtues composing a real Christian exist unmixed, exclusive of all opposition.

9. Christian perfection, predicated of the purified soul, is modified and relative. There is a wide difference between unfallen Adam in Eden, and a Christian pardoned and purified.

10. The sense in which the entirely sanctified soul is perfect, is in moral *quality*; it is "free from sin," or "pure in heart."

11. In *degree*, all perfection in creatures must be modified by their capacity, and is susceptible of indefinite increase.

12. Personal purity may consist with comparatively small spiritual power; though perfect in *quality*, it may be quite limited in *quantity*, proportionate to capacity.

13. Purification is a special work of God, distinct from regeneration on the one side, and from Christian maturity on the other.

14. That regeneration and entire sanctification are identical and take place at the same time, is contrary to the whole doctrinal teachings of Christianity with hardly an exception for nearly two thousand years.

15. The regenerate soul possesses all the essential features of the new life, with the essence and principle of true holiness; but has it in a nature not fully cleansed from indwelling sin.

16. Spiritual life and the graces of the Spirit exist in the purified heart without antagonism — in exclusion of all internal opposition.

17. Inborn and acquired depravity are antagonistic, and the opposite of indwelling and acquired righteousness. The former is inherent, and derived from Adam. The latter is inwrought, and derived from Christ through faith.

18. The mixed moral condition of the merely regenerate, implies no *combination*, or *composition* of grace and indwelling sin. The spiritual and the carnal have no fellowship.

19. In the justified and regenerate state, grace has dominion, and remaining indwelling sin is *subjected* and *repressed;* not *tolerated,* or *allowed;* but hated, resisted, mourned over and kept under.

20. Depravity does not involve guilt until it is assented to, yielded to, or cherished. We are not responsible for its original possession; but are for its continuance in the light of Gospel provision for its destruction.

21. The sin remaining in the regenerate believer, not entirely sanctified, is not sin strictly speaking, which is any "transgression of the law" incurring guilt; but depravity — an inherited, inborn, sinward inclination,— a *depraved bias.*

22. The distinction between regeneration and entire sanctification is not a difference of *committing sin* or otherwise. It is not so much a distinction in the *outward* life, as in the inward experience.

23. Neither the regenerate, nor the entirely sanctified can commit sin, without standing condemned before God; as every item of his law, *mandatory* or *prohibitory,* is binding as much on the *partially* purified, as on the *entirely* purified.

24. The subjugation of depravity is not its destruction, or removal. In regeneration it is subjugated, while in sanctification it is exterminated.

25. Christian purity is not obtained by the ordi-

nary process of growth in grace; but by the cleansing power of the blood of Christ.

26. Growth in grace will afford a more complete, uninterrupted, and easy victory over inbred sin; also, it will secure increasing light, increasing strength, and the development more or less, of all the positive fruits of the Spirit.

27. Growth in grace is the development of the *positive* in Christian life,—the graces of the Spirit; but not a process of *cleansing* or *washing*, *refining* or *purging*, *mortification* or *death*.

28. There is no power in growth or development to purify the heart. Inborn depravity cannot be imperceptibly grown out or outgrown.

29. The Scriptures nowhere teach, that the gradual advances of the Christian step by step, are attended with a gradual cleansing of the heart, stain after stain, until all impurity is gone.

30. As our inherent and original sinfulness was derived from Adam; so our inwrought purification,—our personal holiness, must be derived from, and wrought in us by Jesus Christ our second Adam.

31. Sanctification, like regeneration, is a supernatural, instantaneous work; and not a human, gradual work. Both are God's work. Both are instantaneous. Both involve human agency, and yet neither are accomplished by *secondary* or *natural* causes.

32. In purification the soul is *passive*, is the *subject*, and not the *agent* of the cleansing. It is active and co-operative with what precedes and what follows the cleansing; but the cleansing is something *experienced*, and not something *done*.

33. Secondary causes, as means of grace may help us to God, and aid us in reaching the conditions of the divine work; but the work itself is wrought by the Holy Spirit.

34. Growth in grace has no fixed relation to purity, and a believer cannot *grow pure*, on the same principle that a sinner can not grow into a saint; growth not changing the *nature* of things.

35. All the changes made by growth, or gradual processes are in *size* or *quantity*, and not in *kind* or *quality*. *Purity* pertains to *quality*, *growth* to *size*, or *quantity*.

36. That which is pure, or that which is impure may grow; and mere growth does not change the one or the other, only in *size* or *quantity*.

37. Anything impure is made clean by *washing*, *refining*, or *purging*, and not by growth.

38. Retrenchment, pruning, and lopping off excrescences of the outer life (though all proper and necessary) purify no man's nature. Trimming a tree, or enriching the soil, never changes the *nature* of its fruit.

39. Inbred sin is an evil principle infecting every unsanctified soul, and its essential nature can not be changed. It is opposition to God, and must be destroyed.

40. Until the living principle of grace is implanted in the soul at regeneration, no sinner becomes a Christian; and until the remaining opposing principle of inbred sin is removed from the regenerate heart, no Christian is entirely sanctified.

41. Growth in grace is essentially the same before and after entire sanctification. In the former, the reign of grace is somewhat limited; in the latter, its dominion is unlimited, by enemies in the soul.

42. The atoning blood of Christ is the *meritorious* source of purity. Faith in that blood is its *conditional* cause. The word of God is its *instrumental* cause, while the Holy Ghost is its efficient *agent*.

43. All the Bible figures given to enjoin and illustrate purity imply *rapidity* and *dispatch*, and teach a *short*, *rapid* work.

44. The Scriptures give the same encouragement to faith in the purifying efficacy of the blood of Christ, that they do for faith in his pardoning mercy and adopting love. Alike they are the free, unmerited gift and work of God.

45. Experience teaches that man is as positively saved from the *pollution* of sin by faith in the cleans-

ing blood of Christ; as that he is saved from the *guilt* of sin, by faith in the pardoning mercy of God.

46. A great multitude of as devoted Christians as have ever lived, have given testimony to an instantaneous cleansing, sought as a distinct blessing, received by faith, and wrought by the Holy Ghost, — the same as their regeneration.

47. Faith is rest, repose, and not effort, and is not difficult when the soul is in a condition or attitude to believe: when it has let go its hold of all other dependencies, then faith is well-nigh spontaneous.

48. The proximate condition of faith is entire consecration, which includes the renunciation of all sin, entire submission to God, and approval of all his known will.

49. Seeking purity by a gradual process of imperceptible growth, is equivalent to its indefinite postponement.

50. Purity, being by faith, is instantaneous — not necessarily in "the twinkling of an eye" — but instantaneous as a *birth* or *death*, a *washing* or *refining;* a short, rapid work, like regeneration.

51. The approach to purification may be gradual, analogous to the approach to regeneration.

52. The figures understood by some to teach a gradual purification, are given by Inspiration to teach growth in grace, development, and maturity,

and have no special reference to purity, which is enjoined and illustrated by another class of figures.

53. God does not accomplish by cleansing power that which is secured by growth in grace. On the other hand, growth in grace cannot effect the work of the creating energy of the Almighty Spirit.

54. The destruction of inbred sin, and growth in holiness are not identical. One is instantaneous, the other is gradual.

55. Growth, purity, and maturity being *distinct*, should not be identified.

56. Pardon, life, adoption, and purity represent the *definite, instantaneous, and supernatural* in religious experience. "Children," "young men," "fathers," and "perfect men," represent the *indefinite and gradual*,— growth and development.

57. Christian maturity is necessarily *comparative and indefinite;* a gradual, progressive process, involving years of growth, cultivation, and enlargement.

58. Purity is the condition of the most rapid, uniform, and unobstructed growth in grace; hence, it is the greatest help to maturity, and impurity its chief hindrance.

59. Identifying and confounding *purity* with *maturity*, lies at the base of nearly every objection to an instantaneous purification.

60. Holiness is not maturity, which is largely a

subsequent attainment, subject to the laws of growth, involving years of time, and an advanced religious life.

61. A babe in Christ, by cleansing power, may become a *pure* Christian at once; but that does not constitute him a *mature Christian.* Christians are not *cleansed into maturity,* nor do any *grow into purity.*

62. There are "babes," "young men," and "men of full age," in a state of *purity,* and purity in its *infancy* should be distinguished from purity *matured,* as an advanced, established, and confirmed state of purity — "rooted and grounded in love."

63. *The soul may be pure while it is immature,* and millions of Christians die in immaturity and are saved; maturity not being the condition of admittance to heaven.

64. Regarding purity and maturity as distinct in *nature* and *process,* relieves this subject of difficulties which have perplexed multitudes of good men.

65. Spiritual life emanating from the Holy Ghost, has no bounds, limits or dimensions; and the soul, the seat of this life, is endowed with powers and capacities susceptible of unlimited expansion.

66. After the soul is made pure, it may grow, and develop all the positive graces of the Spirit, increasing in love. knowledge and power forever.

67. Indwelling sin, remaining in the heart, warring against purity and religion, is in opposition to the will of God. Having made provision for its removal, its *continuance* involves distrust of his power and faithfulness, as well as a violation of his requirements.

68. Tolerating and harboring inbred sin, or neglecting to seek its destruction, has brought many a man into bondage, and is the fruitful source of many grievous apostasies.

69. Christian holiness is a matter of positive, conscious experience within the reach of all believers; being sufficiently plain for all to understand, low enough for all to reach, and not so great as to forbid a reasonable confession.

70. Purity is the great necessity of the Christian Church, in promoting her safety, evangelical power, and practical efficiency in converting and bringing this world to Christ. In this is her strength! her mission! and her glory! With it, her triumph is certain! Without it, she will suffer deplorable reverses, involving the ruin of millions!

# CONCLUSION.

I TRUST, the reader has not found much on the foregoing pages that is objectionable, or that has not commended itself to his judgment, as truth, duty, or Christian privilege. This subject has been greatly misunderstood. When correctly presented, Christian purity is seen to possess none of the forbidding features, so often attributed to it by its mistaken opponents.

How clearly taught! how beautifully illustrated, and how amply sustained by the word of God, is purity of heart! The Bible is full of it.

As a Church, this has been our mission, our strength, and our glory! Our standards of doctrine are full of it! And how full our Hymn Book and Discipline! How persistently, patiently, and faithfully John Wesley preached it! How beautifully Charles Wesley incorporated it into his poetry, and how gloriously millions have sung it! How completely John Fletcher refuted those who wrote against it; and how fragrant his life with its sweetness and devotion to God!

O, that our hearts were filled with it! Having

it nicely fixed in our creed, Hymn Book, Discipline, and Biographies; may God help us to have it wrought in our hearts; if it is not, these will rise in the judgment to condemn us, who are living so far beneath our acknowledged privilege and duty.

The Bible system of divine mercy and human salvation, makes no allowance *for any sin*, but ample provision for its destruction. Gospel salvation, is salvation FROM SIN, *never salvation* IN SIN.

Nothing can answer as a substitute for *personal purity;* no able ministry, no imposing church architecture, no splendid music, no exterior appendages, or forms, or ceremonies can take its place. No measure of benevolence, no fasting or mortification can be its substitute. These have no intrinsic power in themselves to purify our hearts. They are valuable only as means of grace, to lead us to Christ, *the fountain of cleansing.*

It is not members, nor fine churches, nor ecclesiastical polity, nor theological schools, nor ritual, that constitutes the *saving power* of the Church. These may be well enough in their place; but after all, in her purity is her true power. Every Christian Church is powerful, (other circumstances being equal) proportioned to her *internal purity.* Simple goodness — purity of life and conversation will yield a power for God, with which genius, education and

wealth without purity can never compete. All experience teaches that holiness and religious prosperity are joined together, and there can be no substitute for it.

*We must be pure,* and made "partakers of the divine nature." We have been made partakers of the "earthly, sensual, and devilish;" and the design of the Gospel is to destroy this, and deliver us from all the impurities and sinfulness of our degenerate state. There are no *wounds, defilement, or disease,* made by sin in the soul of man, which grace cannot heal. Though ten thousand times ten thousand have washed away their pollutions in the blood of Christ, the fountain of cleansing has lost none of its purifying efficacy.

Dr. Guthrie most beautifully says—"To-day the great sea, where go the ships, after receiving for long ages into its capacious bosom the mud and ruin, the decay and death of a thousand rivers, is as pure as when its billows first broke their snowy heads on the shores of our new born-world."

The cleansing efficacy of the atoning blood remains forever the same, and it is at our option, whether we avail ourselves of it. If purified, it is because we choose to have it done, and trust Christ to do it; if not, it is because we choose not to embrace the provided remedy. This purification is to

be secured in this life. It is the Christian's business to be ready at any moment to enter heaven. We must be *actually* and *positively holy*. Before we can enter heaven, in *nature, in purity* we must be a *complete, finished Christian*, free from *sin* or *depravity*. This constitutes the only preparation for Paradise. The work is to be accomplished *here, in this world, now, not in death, not in the grave, not in Heaven*. Purity is to be wrought in the Church militant some time between regeneration and death. Regeneration not being of itself a complete deliverance from inbred sin, this purification must take place before we go hence.

We are all under the most imperative obligation to be holy. Our Christian name, our baptismal vows, our profession of faith in Christ, and belief in his word, all call us to be holy. In true repentance we forsake all sin, and in our Church relations a profession of real sanctity is proclaimed. If we are not pure in heart, it is our own fault and reproach. To make us holy is the great design of Christianity. For this the Son of God bled and died. For this he ever lives to make intercession for us. For this the Holy Spirit is given; and to cleanse and save us from sin, is the sum and substance of His most gracious work.

We have no louder, no more imperative call, than

to holiness. By far the greater portion of the admonitions, warnings, and exhortations of the Bible are addressed to the professed children of God, enforcing this duty and privilege.

Rev. Albert Barnes says,—"A man who has been redeemed by the blood of the Son of God should be *pure*. He who is an heir of life should be *holy*. He who is attended by celestial beings, and is soon —he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companions. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with holy beings in praising God? Are these eyes soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world and live for heaven!"

"HOLINESS TO THE LORD"—should be our MOTTO! It should be inscribed on our understanding, reason, judgment, memory, conscience, affections, tempers, dispositions, desires, will, actions—*every thing*. Every thing should be done *purely*, *religiously*, as our duty to God, and to man, and to ourselves. Eating, drinking, buying, selling, reading, writing, study, recreation, society, conversation, em-

ployment, giving, receiving, voting, and legislating — all must be done to the glory of God. "*And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.*"

To be *really* holy, is to be *relatively* holy, as husbands and wives, as parents and children, as masters and mistresses, as servants and subjects. Purity of heart, being a state pervasive of all our activities, will develop itself to the extent of its opportunity in every direction. Hence, to be *really holy*, is to be *universally holy*.

To simply retain the grace received at justification is not enough. We often hear persons praising God that they still retain a sense of his favor after having been converted ten or twenty years. This is right, but should this satisfy? Ten or twenty years of privileges, means, and spiritual culture, and *no result but bare existence!*

The Church must have aggressive power. This is the very condition of her life; the fact upon which hangs the perpetuity of her existence. She must live by aggression if she live at all. She must encounter enemies, and live by conflict and victory, AND MUST CONTINUE TO CONQUER OR DIE!

There must be regenerating and saving power exerted, and converts received, as she perpetuates herself

only in this way. Therefore, there is an intimate connection between the purification of the Church and the conversion of the world.

This grace is the great *antidote* to Catholicism. When the blood of Christ is applied through faith, and the soul is cleansed, then farewell to penances, pilgrimages, purgatory, indulgences, ablutions, masses, and the like. In the absence of purity the Church has always run into forms and ceremonies, into ignorance, superstition and death. It is no wonder Alphonsus Liquori, a Catholic writer, says that this doctrine of purity is "the trunk whence almost all the errors of the modern heretics spring."

Christian Purity is what the Church needs to qualify her to carry forward her great work of regenerating the world, in a manner commensurate with her numbers, her vast wealth, and her multiplied and increasing facilities and opportunities. It is needed to clothe our learned ministry with spiritual power, and fill our commodious and costly churches with sanctified believers and converted sinners.

The Church numerically ought to duplicate herself every year; and *she would, if she were fully sanctified to God.* Did each member of the Church secure the salvation of *but one soul* a year, in one year the Church would be *doubled,* in two years she would stand *four to one,* in three years *eight to one,* in four

years *sixteen to one*, in five years *thirty-two to one*, and in six years *sixty-four to one;* and in less than seven years the WORLD WOULD BE CONVERTED, *and the millennial glory cover the whole earth.*

Bishop Janes asserts —"A holy Church would soon make a holy world;" and Bishop Foster —"Let the Church attain to this, let Christians claim their privilege, and come up to the standard, and the world would be a speedy and easy conquest."

Then, we say in *all humanity!* and *in all mercy!* for God's and for Christ's sake! let the whole Church, ministry and laity, Bishops, Editors, Doctors of divinity and all, HASTEN TO THE CLEANSING FOUNTAIN. Then for the *world's sake!* let us dismiss our fears of making holiness a SPECIALTY—"*a favorite object of pursuit*" (Webster), and let the whole Church of God claim their *privilege in Jesus*, and DO THEIR DUTY AT ONCE!

For this cause, dear reader, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that you being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and

height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages world without end." And "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. *Amen.*"

Glory and dominion be unto the Lord Jesus Christ,
For-ever and ever:
Who is, and Who was, and Who is to come:
The Almighty. Amen.

THE END.

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